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ABSTRACT

This document is the report of a European professor on his immediate impressions during his stay in the United States and Canada. One observation made refers to the extent of racial and social polarization of American society--between rich and poor, black and white, and government and the public. Notice is taken of the increasing pressure for higher education in the United States and the rising unrest among college and secondary school students. A study was made of urban problems, and adult education and training, community action programs, and professional education, training and research were surveyed. The professor's experiences in Canada are described from the viewpoint of being in addition to or in distinction with his experience in the States. From this viewpoint, the following elements have relevance: a different relation between government and the grassroot level, the essential significance of officially sponsored opportunities for experiments, the broader self-consciousness of adult education, the development of the "Animation Sociale" and the problem of bilingualism. (CK)

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ADULT EDUCATION AND COMMUNITY ORGANIZATION IN THE U.S.A. AND CANADA

by

dr. K.H. Roessingh

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It is the final report of the author concerning his observation during his stay abroad under the auspices of the United Nations Social Welfare Fellowship Programme.

The report has been prepared for and presented in this form to the United Nations Secretariat at New York (Technical Assistance Operations).

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PRELIMINARY REMARKS.

Who, like me, for the first time visits the United States and Canada, is being overwhelmed by a multitude of impressions and experiences, the intensification of the process of life is perhaps the most valuable contribution which a studytour can give to the development of the own personality and mind. In reproducing some of these experiences and impressions in all relativity and subjectivity the author does not pretend to say something of general validity about America, but because the more detailed descriptions of the studytour and a number of subjects do not give enough opportunity to reflect on these general impressions and in the same time these elements are playing continually a role in the interpretation of facts the author is giving here some preliminary remarks.

Imagening myself the U.S. as a definitely prosperous and consumers society, the first obvious impression was one of public and private poverty. Travelling on a limited budget and therefore dependent on public transport, a lot of walking, mainly in the inner cities, one experiences not only the much discussed airpollution, but one is seeing more the other side of the medaillon of prosperity than by travelling by way of the more current ways of transport as car and plane. Poverty is a more striking phenomenon in the U.S.A. than I imagined. Luckely I was invited many times to visit people at home, practically always in white suburbs, so I could suffer personally the tremendous discrepancy between the obviously prosperous, safe and secure life and the just as such exposed and increasingly unsafe life in the inner cities, to be silent at all about the ghettos.

This experience was a first aspect of the polarization of the american society. A polarization which was increasingly growing in the other tension-areas of black - white, rich - poor, the government (or the many, many governmental units in the U.S.) and the public, predominantly the many young people. At the end of my visit in the U.S. the polarization reached dramatic proportions when President Nixon's very personal decision to direct american troups into Cambodia led up to vehement reactions of universities and colleges, not only students, this time as much from faculty and directors also.

Tragic as it was that four students from Kent State University, Ohio, although relatively outsides, became the first victims in these conflicts, the more striking was the absence of the black population in this conflict, not raising any voice to condemn the presidential policy. Then shortly after in a much more brutal way some blacks, also partly students, in Jackson were shot to death, but this time, as black and white could see, no storm of indignation arose in the nation, the victims were not made martyrs in the nationwide struggle. This time too, in these two weeks of vehement commotion, the black and white communities had to go their own ways, at least they deliberately preferred to go their own ways.

These completely different reactions of both groups towards the controversial decision of the President, did make clear to me again the polarization between black and white, a polarization which was, earlier during my visit, indicated from negro-side as "apartheid". A dutch man gets strange feelings when he sees a negro indicating his own preference and policy by the dutch/south african word "apartheid". But I learnt that in the last few years in the Black Movement the conviction had been growing that blacks have to develop their own social, economic and cultural strength, because as a result of their experience and conviction no white, how liberal he may be, is really willing to yield keypositions to blacks, unless they themselves build up the own power to claim these keypositions, at least those which regard their own destiny. The conception of "Black Power" is unavoidable in a society that is built up upon the complicated interaction of many powers and where legal rights alone appear not to have sufficient power and authority to be effectuated.

Perhaps in the black community a general consensus exists about this one conception of black power, however there is a great confusion regarding the materialization of this conception. This power, can it be developped in the framework of the existing socio-economic and political system, as a majority of the black churches still (?) helds for possible or can such a power only be developped by ways of a class struggle like the Black Panthers proclaim, or, still, another way by mode of a exclusively black nationalism as does propagate Stokeley Carmichael; these options do make a big difference in the practical strategy of the great struggle.

My impression was that the attitude towards violence is not any more such a stumbling block as it has been some years ago. The explicitely and exclusively non-violent strategy of the late Martin Luther King was for a long time in complete opposition to the ideology of the Black Panthers, who accept a revolutionary use of violence and therefore provide themselves with guns. Later on the more humanitarian side of the work of Black Panthers came into the picture and their political ideology, but besides that one had to acknowledge that the Black Panthers claimed a right that many whites did possess already and defend tooth and nail, namely the right of free possession of a gun for self-defence. Self-defence, because many people, not only lots of blacks but also white radicals and others are feeling threatened by the amount of violence that necessarely and unnecessarely is being used by the authorities, not only in case of restoration of law and order (like in Kent) but even in the most simple case of law-enforcement. The number of victims among the blacks as a result of this way of lawenforcement is a manifold of the number of victims among whites, untill now only some S.D.S. people (Students for a Democratic Society, mainly their violent fraction of the so-called "Weathermen") have become victims besides some quite arbitrary ones. No to speak about the many ways of "structural violence" to which the black is much more exposed than the white as can be seen in the difference in judicial sentences for blacks and whites in quite identical misdemeanours or felonies.

So the blacks see the use of violence increasingly as unavoidable when not only as a way of selfdefence (the whites do possess the majority of the 40 million guns in private hands, not to mention the many agencies for law-enforcement like citypolice, sherriffspolice, guards, F.B.I. etc.); but the polarization in the use of violence is apparent too in the increasing number of bombattacks, predominantly in California. Just before I arrived in San Francisco a police station was hit by a bombattack, causing the death of the first policeman as result of such an attack. Although suspicion was raised against the violent fraction of S.D.S., the Weathermen, not any indication could be found about the authors. In the same way the conflicts between radical youth and lawenforcing authorities became more and more violent as I could conclude from the many nailed up shopwindows I saw in Berkeley. The week before a manifestation had run into disorder.

Part of the polarization is going on in and about education and the population of all educational institutes, the students. Untill shortly before mainly the students of higher education were involved; the last year however more and more unrest came to existence among highschool students. It is nearly impossible to say in a few words something sensible about the educational situation, but the problem around education is so fundamental that time and again I encountered this issue. First of all it became obvious to me what kind of central function education, the school, has in the life of young americans and in american society. The school can respond to the whole range of educational and recreational needs, can be open till midnight for young and old, can become even stronger than elsewhere the object of a powerstruggle about who controls the school and the schoolprogram.

Although the idea of "meltingpot" is over in the U.S. and as a result of this the massively conforming and acculturating function of the school, the school should have been replaced by a great variety of educational systems and opportunities, but no bilingual school e.g. existed at the time of my visit, which means a real handicap for the millions of spanish-speaking people and others, immigrants and non-immigrants who have a different mothertongue than english. During my visit I witnessed the big struggle to get introduced into the programs elements like "black studies" which pay attention to one group and one (sub)culture. The same question was vivid among highschool-students: a real movement was going on around the question which kind of right a student has to individuality in behaviour, externally in hair, dress etc., but also in his own studyprogram.

So, although there was a real pressure towards a greater plurality for the whole of the american society, still and even more the tendency was at work to climb upwards by way of traditional education. Simply stated the highly developped technological society asks for a very long way of education and preparation because of two reasons:

1. because of the very high demands on expertise and vocational and professional skill as condition for this kind of society;
2. because of the luxury which is a product of this highly developped society, the luxury to urge all young people to complete highschool and a great deal of them even much more than that, either because of the intrinsic and social value of education as such, either to mask "technological unemployment".

The problems generated by these developments, I encountered continually in the field and in the educational institutes. First of all in the form of the drop-outs, people in older age do not keep up with the technological development unless very intensive programs are available for permanent education. Equally many groups of young people who cannot keep up the very long way of education, the less as the distance to the major culture is the greater.

This leads to the problem of many drop-outs in formal education, the drug-use as symptom of refusing this educational system, planned for but without them, to the search of alternative forms of education. Another aspect of the long educational way besides the drop-outs is the fact that the students who can endure this long way, cannot study in an attitude of continuous anticipation regarding their later functioning in society, that means that during their studies the whole society and its problems are present in the educational situation and is fought out in this existential situation.

3. An increasing number of youngsters do not feel themselves motivated for and in this long way of education to be thought of as condition for later life, but they like to "live" directly inside or outside the world of education, to experience life, a life not conditioned in its functioning by college and university-degrees.

Although socially and poltically considered, the problem of "equal opportunities" of opening up of the (long) educational way for everyone, thus mainly now for the poor and the discriminated, still got, or perhaps got for the first time full attention, I realised another problem, the problem of the too many highly educated, who cannot be employed on their own level of education, unless they individually are willing and able to fight their way intensely into functional society. I experienced the hippiephenomenon in the light of this problem, not only as a cultural counter-movement but also as a replacement and transfer movement. People (not only youngsters, think e.g. of the older beatniks) who are not necessary for society as a result of which this society will fight to get them in, on the level where they are needed and into the many open places where they cannot be missed, these people go and reorientate themselves. They have the opportunity because of the general prosperity that makes life for some time possible on a minimum level, at least for hippies; these "social nomads" find new open places in society that apparently are needed because they can make a living economically in these places.

Thousands of young people discover that they do not want to fight into society as highly developped individuals in highly paid jobs, but that they like to live as small craftsmen making jewelry and clothing (leather) or by applying principal methods on agriculture (biological-dynamic and other ecological considered "natural organic" techniques). This way of life satisfies heart and hands and keeps head and body free for meditation on "alternative styles of life" (like communes). This group of people which formerly would have been directed upwards along the long educational way into the established society, is moving now into places in society which were abandonned by the technological developments. Although the role of a new "via speculativa" is not ackowledged economically (people are not paid for the benefit of the meditation of others like in the monastical system of the late Middle Ages or in the Lamaistic system of Tibet), although you can survive when you are content with a bare minimum, the new "via activa" is already paying off economically when you see communes and individuals making a living based on the above mentioned craftmanship.

No one I submitted this hypothesis on the social replacement of these groups, could certify or reject this hypothesis. Neither culturologically nor sociologically the hippiephenomenon is being fundamentally investigated or explained. For me it was essential to interprete the growing problems of new people, compelled to higher education but got into a growing polarization to it and not motivated any more to go this way. It seemed to me that an apparent difference existed between students coming originally from the low-income groups who were still willing to go the long way conquering their equal position in society and the students from the middle-class groups who are most represented among the hippies, streetpeople etc. I cannot judge whether the viewpoints of Karl Mannheim on the proletarization of the intelligentia do have relevance for the politicised radical left wing students. But it was obvious for me that the gigantic educational system as it functions in american society creates problems into three directions: those who lay behind, those who drop out and those who become anti-educational nomads.

Another viewpoint that can be mentioned in this respect is the pecularity that although the major culture and society does not acknowledge this craftmanship-countermovement, this inner-development inside the technological society leads up to a new self-supporting supply of goods that damages the contributions of the handicraft in the developping countries. Every leather jacket made by a hippiecommune in North America means one less imported from Mexico, Pakistan etc., in spite of all solidarity with the developping countries existing in this countermovement. The hippiephenomenon too is culturally, socially and economically more part of the system than both parties in this polarizing development do hold true.

Inevitably we have to relate to the drugs as part of the counterculture because of the intense relatedness of the drugs with the "system". On the one hand drugs are alternatives for pleasure and stimulus in comparison with alcohol, tobacco, tea, coffee, cola etc., mainly the products of the cannabishplant, with as central or accidental reason the expansion of consciousness inwards, the psychodelic way to the inner life, the only space that is left by the technological-economic development. On the other side drugs are ways of protest and defence against a system of boredom, repression, competition and conditioning as a result of which a need can arise of stronger and quicker means to reach the same effect, thus chemically more concentrated materials. So the long and highly socio-cultural structured ceremony of hash is being replaced by the quick and more individual shooting.

The same is happening here, the manifold of products coming from developping countries (marihuana from Mexico and Asia) is being replaced by chemical products delivered as such by pharmaceutical industries (like amphetamines and L.S.D.) or at least chemically proceded (like heroine). Just because the persecution of all traffic, possession and use of the cannabish-products was being intensified in the U.S. during my stay there, inside the country, as the borders and across the borders, (in Mexico) a development already going on was intensified, namely the transition from soft to hard drugs. Not because of some medical-pharmacological necessity, but because the less dangerous stuff coming from the developping countries is becoming more and more scarce and the much more dangerous products are available in large quantities. The intention of organized crime which has more grip on the traffic in hard than in soft drugs and has more profit of the former, was served excellently by the actual persecuting policy of american justice. It was anxious to see how a market mechanism was operating causing that one drug-user, to get money and stuff for his own use, became a pusher himself so that the market was rapidly expanding into the younger generation; even a 7 years old boy could become that way a victim of an overdosis of heroine.

This consciousness that in american society powers and factors are at work having consequences quite opposite to the officially confessed ideology but that are too complicated to get grip on or too strong to counterattack them is giving many people, young and old, according to my observations a sense of powerlessness. This sense of powerlessness is working out in feelings and theories about the inavoidability or even desirebility of revolution, whatever one can imagine about it in this strongly established society. It works out in a feeling of marginality of what people can do by their own in spite of their own full hearted dedication. Lots of work on behalf of poverty, drugs alienated youth or the educational crisis were considered as elementary and essential humanitarian actions that did not root out the cause of evil and were a vanishing part of the solution of problems still growing worse.

The professional worker who situates himself as by nature in this field of tensions between client and system is confronted because of the polarization of the fields of tensions with fundamental options. The choice between waiting for the revolution to come, for the great event solving all problems at once, when he should believe this miracle, or working on partial solutions from which his clientele do not expect any improvement. The options between liquidating himself as a professional and working in complete solidarity with his clientele towards the "liberation", knowing his role as a worker coming from outside soon will be finished, or trying within his own system (church, social agency, government) to be a source of unrest, progress and movement, problem directed, knowing that he will be identified with and therefore rejected as the "system", with the danger of losing contact with all the groups aiming at liberation. Or the option that such a professionality can be developped implying expertise in process, enabling, research, skill and planning capacity that one can work anywhere in this complicated societal system with a professional conscience.

I. INTRODUCTION

To understand why the author of this report made the choice to have a broad orientation in the field of action-training, community development and community education, it is usefull to make some remarks on the scope and contexts of "cultural work" as field of action and as objective for professional education and training in the social academies in the Netherlands.

About ten years ago the schools of social work changed into "social academies" by taking up more programs besides the professional education for social work. Under the influence of the progress in social legislation and policy before and after worldwar II, and under influence of the ideas of social case work in the U.S., the field of social work in the Netherlands, maatschappelijk werk, and the professional training for this field got more and more indentity and depth, more consciousness about goals and methods. However, as a reaction to the professionalization of the field of social work and the education for social work, fields of work that were formerly related to this field or even covered by the same name (like neighbourhood centers) had to look for their own identity and asked for a different professional education. Therefore the "social academies" started new programs to respond to these new needs building up in the following years 4 or 5 separate educational programs correlated to

1. the field of social work (mainly social casework and group/family therapy);
2. cultural work;
3. personal management, and
4. special education.

One social academy started a separate program for community organization, most of the other social academies decided that this training could be a part of the program for social work or cultural work.

Since 1962 these programs are all 4-year programs, students have to have a highschool degree (the Netherlands do not have a college education). All 4 years give as much as possible an integrated professional training, resulting in a valid degree authorizing full professional work in the field. Fieldwork in blockplacements takes the whole third year.

The field of "cultural work" consists of working with youth and youthculture, community and informal adult education and community development, mainly on the grassrootlevel in task- or processoriented groups. No unanimity exists today which are the basic common elements in this field that consists of hundreds of agencies. Influences from the U.S. (social groupwork and community organization), from the european continent ("andragogie", Erwachsenenbildung, animation), and from the worldwide adult-education movement, including its approach to community development work out in theory and methods of this complex field of cultural work besides the long and indigenous tradition in the Netherlands itself (some agencies working in the field find their origin in the 18th century).

Given this situation of the complex field of cultural work in the Netherlands and the experimental program for professional training of "cultural workers" in the social academies in the Netherlands, my studytour to the U.S. and Canada had to have the character of a broad orientation in different fields and in educational programs mostly not related to eachother.

However, as keystones choose the author the work of the action training centers in the U.S. and the field of adult education in Canada in the light of their contribution to and their methods in bringing about social change.

II. GENERAL SURVEY OF FIELDS OF WORK visited in U.S. and CANADA

1. Adult education and training

a. Formal and informal adult education

The central role educational institutes have in american society in the education of the young people is reflected in the large task they have got to expand their educational services to adults and communities. The traditional approach is an individual one: the individual in need of formal (degree) education or informal (non-degree) education takes up a course of his own preference in the extension department of a university or college. Formerly this was a double one-sidedness: the educational institutes offered its own resources, the individual adult learner took his part. Today a new development is going on in university-extension but even more in community-colleges (public junior college, serving a county) to develop courses in response to articulated needs of the community.

So the educational institute does not make available any more what it estimates as useful or possible, but the community articulates its educational needs in a process of community development. Some extension departments in California located urban centers in special communities (mostly minorities, black, or spanish speaking) to bring the educational and research resources as near as possible to the needs of this particular community.

More independently from educational institutes were programs for vocational training mostly intended to give new opportunities for hard-core unemployed and for educationally handicapped minorities.

b. Community action training, leadership development.

In the framework of the war on poverty and the condition that community action programs (health, housing, recreation etc) have to be executed with a "maximal feasible participation" of the poor, all kinds of leadership training is started to train people of the (poor) communities to be themselves members of the board of community action programs, to become local organizers etc.

c. Sensivity training and related work.

The sensivity training in grouprelations as developped by National Training Laboratories originally of National Education Association has gone in three directions:
1. personal growth and encounter: in small groups the individual becomes aware of his personal feelings towards himself and other members of the group and of their mutual feelings so that his potential strengthened for the benefit of his work and his own wellbeing.
2. sensivity training in taskoriented groups, working together in organizations can be used to bring about institutional change by way of collective and organizational change in attitudes and behaviour.
3. in using sensivity training methods with change agents working in communities this method can pretend to be an agent in community-change itself.

d. Action training

Some years ago this new type of training was developped in Chicago and elsewhere to bring about institutional change, change in behaviour of corporated structures (mainly the churches) regardless previous change in personal attitudes and feelings of the members in these structures.
Action training is a process of teaching and learning how to effect institutional changes through supervised experiences of engagement in social problems and reflection upon that engagement, we shall deal at length especially with two experiences of action training in the U.S.

2. Working with communities

a. Settlements and neighbourhood centers

Some of the settlements and neighbourhood centers try to identify more with the community they are working in and therefore to end all kind of recreational and educational programs offered to them. Instead, they try to start processes in the communities, so that they themselves are able to provide the services they want. However, no neighbourhood-center besides one in Chicago has been wholly turned over to community control. Some neighbourhood-centers were deeply involved in housing projects, in helping tenants organizations and welfare rights organizations. One neighbourhood-center saw as its main task the founding of a neighbourhood development corporation as the core of a new social and economic development in its ghetto.

b. Community organization

After getting acquainted directly or indirectly with various kinds of community organization, I found a useful typology for community organization made by the research staff of the Center for the Scientific Study of Religion, Chicago:

1) After having defined community organization as:" a strategy of communication through which a definition of the social situation is developped by or for a community, 2) through which selected interests are brought to bear on relevant decisions making processes, and 3) through which agencies gain legitimation as spokesman for particular communities "they formulate the following typology:

1. Influencing the Whole on Behalf of the Part

This is assertive organization; it attempts to coordinate the interests present in the part in order to gain adequate expression for them. However, the values present within the whole and the institutional processes through which those values are distributed remain unquestioned; the objective is to influence those processes by increasing the agency (visibility and influence of the interests) of the part. (e.g., neighbourhood associations, Operation Breadbasket)

2. Accommodation of the Part to the Whole

This is an adaptive organization, where the interests and the values of the whole as well as its institutionalized processes are taken for granted, but the adjustment of the elements within the part or even the part as such may be viewed as inadequate. There may be a number of diagnoses of the specific problems to be met, but in each case the task is to reform the part, to develop appropriate conditions within the part so that it functions more adequately within the whole. (e.g., welfare services, federal interventions- O.E.O., urban renewal etc.)

3. Transformation of Part and Whole through Change in the Institutional Relationship between Part and Whole

This is parapolitical organization in the full sense of developping new processes of representation which have a quasi - or para- governmental character. Values and interests in part and whole are acknowledged, along with disvalues, but the creation of a New Order which can overcome the disvalues requires the establishment of new relationships to negotiate between part and whole as well as to cope with particular problems or interests in part and whole. (e.g., T.W.O.; W.S.O., etc.)

4. Creation of New Part and New Whole in New Society

This is revolutionary organization which is counterpolitical or counter-governmental in basic intentionality; however moderate its particular strategies in many particular period thus, the values and interests of both part and whole are deemed alienated or deformed to the point of uselessness. Part, whole, and the relationship between them must be re-created in a new society.
(e.g., Black Muslims (so-called) or possibly some Black Nationalism).

Unlucky I had only indirect contact with a kind of organization mentioned under 3., but an organization like T.W.O. is much discussed and well known from litterature; with the other types I had one or more direct experiences.

c. Community services, urban centers of colleges/universities.

As mentioned under 1-a the extension departments of community colleges and universities intend to start processes of community development with the help of their educational resources. Predominantly in Souther California this has led to start urban centers in these communities which after a period of preparation will be run under the auspices of the communities themselves. The educational resources and research facilities are mainly used to develop leadership in these communities and for the economic development.

d. Other public and private services to communities

Many public and private services are aware of the need to respond more precisely and adequately to the needs of specific communities. Labour unions, health departments, housing corporations councils for migrant workers are providing social, economic or educational services to the specific communities they see as their target clientele. The difference with the organizations mentioned under 2-b is that these communities do not have direct influence upon decision-making processes of these agencies, because they are run by public authorities or as private organizations built upon membership of persons or institutions.

3. Professional education, training and research

a. Professional educational program in community work

1. Some studyprograms for adult education offer courses in community development. The experience that education of adults in developing countries is not possible without major changes in the whole community has led to the concept of community development. Afterwards community development appeared to be a useful concept for work in the own community at home. Generally speaking this educational program is not related to or connected with the growth of community organization as a field/method

of social work and is using different litterature(2)as its main frame of reference, although sometimes the field work placements are the same or nearly the same.

2. Schools of social work have developed community organization as one of the methods of social work and added this field of action as third area of concern besides casework and group-work. However, in some schools of social work these programs are in a process of transition because of the changes in the field itself. On the one hand group-work is splitting up in either group/family therapy, seen as in one line with social casework, or working with community groups as part of a process of community development. On the other hand community organization is split up in either working with communities on the grassrootlevel (group- and taskforces, leadershipstraining etc) or working on a higher level of abstraction as social planner, administration, interorganizational work, working in and with bureaucracies etc.

Where as the communities which are most in need of development and organization are ethnic minorities, it becomes more and more difficult for white community organizers to be grassrootlevel organizers unless they identify totally with the community and are able to use methods of confrontation and building up of community power to reach the desired goals. As reaction to this limitation of field placements (at least for white students) schools of social work were experimenting with a variety of new placements like in the office of the major, of a legislator, mental health services etc. Teaching of social policy or social planning got more and more weight although in some schools of social work both fields of work were still headed under the tittle of community organization.

However, two schools of social work I visited were trying to confront the situation with a total reconstruction of their program along two different concepts.

The one concept sees social work as "working with people" in two different settings: the setting of the individual and the small group/family or the setting of men as part of organizations and communities (San Diego State College). The other concept is based upon the defining of 3 major problem areas where working with people towards a more human and dignified life is needed: the problem areas of the family, health and urban poverty. In these areas the general problems are to be defined in terms of workable goals and specific methods have to be developed to meet those needs and reach these goals (Cleveland, School of Applied Social Services). Both efforts will be discussed later in this report.

3. Theological seminaries

To meet the need of ministers to be skilled in the many ways of community work that belongs to the task of the american minister or to have a broader basis for his futural life than the traditional ministry, some theological schools developed programs for church and community (McCormick Theological Seminary) or urban ministry (Meadville Theological School). The most elaborated and complete training McCormick Theological School is giving because besides their own courses in church and community, they give opportunity to students who have made this option to get a masters degree in Social Work/Community organization in one of the schools of S.W. in Chicago. The presbyterian church is involved in many projects of social action and has developed this way of training to provide adequate leadership in these projects. Meadville Theological School sees urban ministry as an expanded or alternative way of modern ministry and provides education in urban ministry for all their students, although some students can make it to a more elaborated option.

b. Training programs:

1. Industrial Areas Foundation - training center

After his more and less succesfull work in the field of community organization Saul Alinsky started this training center as main task besides his work as consultant. It provides a training of 15 months for community organizers in the specific way of organization that is well known of Saul Alinsky. A heavy accent is given on practice and the personal attitude of the trainee.

2. Urban Training Center for Christian mission

The U.T.C. in Chicago started 5 years ago training ministers and community organizers to involve their parishes or the communities in social action and to bring about systemic change. During the whole training session (or sessions) they accentuate the relation of the training to the back-home situation. As preparation the trainee has to make a situation analysis of his back-home situation and has to have a preliminary idea about an action-project he will develop later on, so that he can relate the program - items to his action project.

Some groups get a short term training program of 4 weeks, other groups longterm training of 2 or 3 times 4 week programs. Besides these fixed programs some individual trainees can get some more flexible programs in action training and have fieldwork placements in or near Chicago.

The U.T.C. training program is the most alaborate and intense program I have seen, although not the best one, because of reasons to be discussed later in this report.

3. Training Center of the National Federation of Settlements and Neighbourhood houses.

Formerly the training center gave primarily additional training for graduates of schools of social work, to give them the specific skills and knowledge acquired in settlement work, sometimes in specialistic work like working with streetgangs, sometimes more in general policy, administration or more refreshing courses. More and more however non-professionals and paraprofessionals are coming on the staff of neighbourhood centers and are in need for training provided on regional or local level.

One of the main tasks of the national training center is to provide study- and training materials for these training programs. Connected with this task but wider is the general task of this center to provide studies on all issues relevant for the work of neighbourhood centers and settlements, like the issue of community control, case-studies etc. The name training center does not express therefore the real task and function of this center, being a center for research and development.

c. Research

Although research is not my expertise and did not form a substantial part of my studytour, some remarks have to be made.

1. While integrated into universities and working as part of them research and education and training is a normal part of the task of a social work professor as it is for post-graduate studies for the students who want to get a PhD-degree. The advantage of this situation is the close relation between research and professional education and the broader career in the field of teaching and research that is opened up for a S.W. graduate while in the Netherlands the social or cultural work student has to start quite a new program of study in the social service sciences (especially adragogy) to have this opportunity.

The disadvantage of this situation is that the natural bias of professors can be more towards research than towards education because he is only evaluated on his achievements in research and publication, not in his educational abilities.

Besides this the essentially professional training in the methods of S.W. is done by the field instructor who was till recently considered not a full member of the faculty. The discrepancy between the academic approach towards the field and the practical methodic approach was clearly felt although under pressure of the many changes in the schools of social work this distinction is weakened now or wholly abolished.

Another disadvantage can be that field placements and the involvement of the educational institutions in community projects is led more by the opportunities for research than by the need of the community or the educational changes for students.

2. The concept of action research I found in the action training centers and e.g. in the Washington Center for Urban Studies was pointed out as a different one from the usual concepts of research. In action-research the social scientist is willing to give the community itself the tools and means to develop knowledge and insight in its situation. The social scientist does not treat his research knowledge for the benefit of himself and his own career by keeping it for himself and his colleague - experts only, but by sharing his knowledge with the community and so giving the community more power. The knowledge has to be in the community, has to be the property of the community to be rised by the community itself for its own self-determination.

So research and teaching skills and ways for research to the people of the community are going hand in hand.

4. Youth Culture, Counterculture and alternative styles of life

Although the situation and problems concerning youth did make up the major part of my studytour, I had planned at least at the Westcoast to study the way society was dealing with the deviant youth culture. Besides that I hoped to see and to observe some models of democratized education, at least some efforts to it. But happily I can say the whole youth scene made a much bigger part of my studytour than I had foreseen. Moreover the reaction of youth against their educational system and besides this the reaction of youth and mainly students to the general political situation in the U.S. asked for more and more attention leading up to the dramatic events resulting out of the american invasion in Cambomdia and mainly President Nixon's speech who announced and tried to justify that invasion. Especially his allusion that the same undermining forces were at work against free-society in South East Asia as were manifest in all campus-unrest gave inavoidably rise to a further sharpening of the antithesis and increased vehemently the process, longtime going on already of polarization. No one could expect that the first tragic conflict should happen at an university which had not been in the publicity till that moment, Kent State University, Ohio, and should cause the death of 4 students who were only partially or not at all involved in student unrest and did represent just the opposite of what one can imagine as radical students. This incident was exemplary for the growing alienation between an increasing number of young (and older) people and the general policy the majority thought to be necessary inside and outside the country.

a. Official viewpoints

My first acquaintance with youth affairs started already in Washington where a lot of time was programmed for discussion with governmental officials on youth affairs.

Besides the normal attention a government has to pay to the child, its protection and the prevention of delinquency etc., predominantly 3 elements stood in the center of governmental attention in Washington: equal opportunities for youth, the mobility and flexibility of the younger generation and the democratization.

1. Equal opportunities for youth. Although a fully considered and coordinating policy concerning youth could not be spoken of, there was the exception of working towards equal opportunities as was apparent in the existence of the Presidents Council on Youth Opportunities, under the chairmanship of the Vice-president of the U.S. and coordinating all federal governmental issues dealing with the struggle for equal opportunities and chances. This council is directed predominantly towards the situation of underprivileged youth to be found among the minorities (blacks, spanish-speaking americans, native americans etc.) although there is a considerable number of poor whites (mainly the so-called Appalachians).

Education is considered as the most important way to equal opportunities and everywhere efforts are going on to open up the educational system. One of these ways is e.g. Head-start-program to heighten the schoolmaturity of the very young children mainly among the blacks before they enter the schoolsystem. A system that is not adjusted to the desires or needs of these minorities and is not available in the mothertongue of the child (there are millions of spanish speaking people in the U.S.; in New York only already more than a million Puerto-Ricans). The school system in the U.S. is still being based on the ideals of equality and the "melting pot", mechanism of a middle-class culture. Later on we shall encounter some symptoms of deficiencies of this system.

2. A second element mentioned to me as essential for the modern youth situation was the flexibility and mobility of youth. The most striking example to be mentioned here is the Woodstockfestival, august 1969, that attracted more than 400.000 youngsters to a quiet, relaxed festival causing nevertheless rather invincable technical problems of supply as result of this massive migration.

More indications of this mobility I saw in the general love of travelling among young people, manifest everywhere in hotels, airports, sometimes as part of a study- or schoolprogram. A class or group of students came from the countryside to the city for some months of study. Students in theology at Star King College are being encouraged to spend some time in a different culture studying and living (Mexico, India, Latin America etc.). But quite another aspect of this increasing mobility can be seen in the thousands of runaways to be found in all cities which are real concentration points for youngsters, like San Francisco, Washington, Los Angeles or New York. According to a spokesman in Washington a thousand runaways are coming to this city every month. In San Francisco a long time the Haight-Asbury and its hippie culture was the great attraction which caused all kinds of services for these runaways of which Huckleberry's House for Runaways (see later on in this report) is a specific example. In Chicago Grace Lutheran Church had transformed itself to service agency for this group.

3. Finally as a point of very specific concern the democratization movement was mentioned to me. Since the free-speech-movement in Berkeley, Cal., 1964, it is a strong and deep movement with a lot of varieties and a lack of cohesion. The alienation of white students from this parental culture is quite different from the struggle for equal rights and the conquest of a better future for minority students. Increasingly both movements got separated from eachother because of the above mentioned tendencies towards "apartheid" among blacks and their refusal of every kind of hippie culture or radical - revolutionary sub-culture, although the fact that in this sub-culture the only real integration is to be found in american society.

The role of the federal government in this field can only be the role of adviser and stimulator of clearinghouse and point of contact with the most active groups, mainly the students. Since some time a new office for students and youth had been erected to facelitate the understanding between the governmental administration and the students. During the dramatic days in may however after the President's speech on Cambodia april 30 and the following explosions of new forms of unrest on the campusses which make manifest again the deep alienation between two components, the head of the office for students and youth resigned with harsh words at the address of the President and the Vice-President.

Besides these general viewpoints I got an explanation about a special program in the office for Child Development, that I could observe later on in actual operation, the Roving leaders Program. The specific status of Washington D.C., namely under direct administration of the Capitol, made it possible for the federal department of Health, Education and Welfare to foster this program as a specific product of its own. These socalled roving, moving youthworkers are available in the ghetto-areas of Washington for all youth who asks help and advice in all matters concerning their daily life: school, recreation, family problems, conflicts with police, mutual conflicts, part-time jobs. These roving leaders are employed by the Department of Recreation of Washington D.C. and are recruted from among youngsters who manifested special gifts in their relations to youngsters and during their college period mainly studied groupwork and recreation leadership. This work aims at offering help in individual problems to prevent smaller and greater delinquency in offering of a father imago in a world where the majority of fathers is absent (∓ 60% of the poor families in the black ghetto are fatherless).

The increasing possession of guns among young people and the resulting use of violence did make this work very urgent to prevent the rise of violent streetgangs (like at work in Chicago). Shortly before my arrival a quarrel between youngsters of 14 and 15 years old in a school, Hine Junior High School, some hundreds of yards behind the Capitol ended in the shooting to death of one of the boys. Earlier a teacher had been shot down in the classroom by one of the pupils out of anxiety that a small theft should be discovered.

As a result of the heavy stress this kind of events put on the school, the roving leaders operated now mainly in and around the schools to diminish as much as possible the tensions. It was my first acquaintance with the problem of increasing violence and possession of guns in the american society. It remained my only acquaintance with a streetworkers program in the U.S. None of the neighbourhood houses I visited later, nor any of the other agencies did have such a program, partially because of the different role of the streetgang which although still operating on a basis of violence, is taking up in the same time humanitarian and political programs. Black Panthers and Young Lords are examples of this new kind.

b. Besides these insights I got in Washington D.C. Mainly on the official level I did get only a little view on a separate youth culture; established institutes like Y.M.C.A. and Y.W.C.A. are very clearly tied up with the middle-class culture and have an orientation as much on adults as on youth, as I could observe e.g. in several adult education programs of the Y.W.C.A. in Wilmington. But in San Francisco I discovered more special work for and with the deviant youth culture.

1. First of all this work had a character of service to individuals.

Many programs are in operation for drug-addicts, a necessity in regard to the rapidly increasing use of addictive drugs in the U.S. The discussion which drugs are addictive was in full swing and well be mentioned later. Besides the official agencies as hospitals and health services the free-clinics had a special task, created mostly by ex-addicts. Or medical doctors closely related to the problem of drugs these clinics offered help in crisis situations, in drug, medical and dental treatment and sometimes in job-counceling in an environment which seems to be in utter contradiction to the demands of medical hygienic, but in practice offered the best approach to the great variety of clients, like hippies, street people, runaways and other more or less nonconformists.

For years there had not been any problem in medical hygienic in spite of the chaotic and psychodelic outlook of these clinics. On the first sight they work rather unorganized and improvizing, but closer consideration made apparent some basic principles on which at least at the West coast these clinics are working. One essential principle is a minimum of full time staff and a maximum of volunteers. In the Haight-Ashbury Free Clinic only one medical docter was working every day, all the other physicians, nurses, psychiatrists, psychologists, counselors, dentists etc. came for some hours as volunteers. Only the administration and some assistants were full-time workers for the free clinic. Delivery of services is manifold: medical and dental help, drug-treatment, counseling in individual or group-sessions and psychiatric help.

In Los Angeles this principle was still more elaborated. Only the administrator and his assistant were working full-time besides them about 200 regular volunteers among them all professionals and about 400 irregular volunteers were related to this free clinic. These volunteers, among whom many ex-addicts and ex-clients made up the constituant assembly that elected the board of directors and to which this board was responsible. In the L.A. area some cooperations and mutual relation was growing between the free clinics and there was some moral and personal support from the county health department.

The environment of a free clinic is a very informal psychodelic one just the opposite to the atmosfere of a hospital. This makes the clinic accessible to this people and specific clientele; the number of visitors were impressing, e.g. the Haight-Ashbury Free Clinic received about 400 clients a week, ranging from the most simple treatment to the deepest treatment of addicts.

2. The same service delivering character have the already mentioned runaway-houses, the best example and most elaborately described by his executive director Larry Beggs in his book is Huckleberry's House for Runaways.

In the timespan of a year this house received more than 650 runaways for one or more days, trying to restore the lost communication with the parents, with the school-authorities or other authorities of the home-situation aiming at a return of the youngster to an improved situation at home or to a new self chosen situation, to continue working at his problem. Larry Beggs states that he sees running-aways as a constructive action, as an effort to bring about change in an unbearable situation at home. Mostly this is a completely jammed family situation where no opportunities for communication on difficulties and possibilities exists any more. Sometimes it is the school situation, sometimes difficulties with the peer group or the absence of such a group in the life of the kid. Many times difficulties originate from the different way of self-determination and self-definition on the side of the youngster than is allowed by parents or school. Hairdress, clothes, choice of friends appear to be very delicate questions which can lead to a break-down in the family situation. Well or not being like a hippie is many times for both parties the rather unclear criterion that decides about the otherness of the child or his friends or that makes alienation manifest. But the central element Beggs points out is that to the youngster is denied an essential space for self-destination as a result of which running away will be a creative and constructive answer.

3. Another form of service delivery were the birthcontrol-clinics which mostly had to deal also with abortion. In the growing youth- and counterculture different values and habits dominate, at least they are confessed and practised more openly than elsewhere in society. Complete and exact information about contraception, about venereal diseases and facilatation of abortion were the essential elements in the service. In San Francisco the Planned Parenthood Federation was in contact with hundreds of youngsters and facilitated abortion when there was any reasonable motive to it. Everywhere discussions were going on about the question whether abortion should be the free and deliberate right of the woman alone as propagated e.g. by

Womens Liberation or still has to be submitted to some control and restrictions. In fact however free abortion was practised many times.

c. Working with and in the youth- and counterculture. (3)

In the beginning I got the impression that nearly no work was done to facilitate or even to develop a youth culture of its own, besides along commercial ways. The commercial approach we find in the one hand in the centers for pop-music like the Electric Circus in New York where great stars and bands perform, on the other side the many undergroundpapers sold however many times and in plenty above the ground. Commercial they are so far they have to be self-supporting. The best undergroundpapers are prospering at the Westcoast like the Berkeley Tribe, The Los Angeles Free Press and the Berkeley Barb (the oldest one). Helas I did not have enough opportunity to explore the many ways opened up in these papers but I will explain some of the agencies I got acquainted with.

1. Switchboard in San Francisco

A social worker, with specialitation community organization wanted after his studies to be of some service to the very peculiar culture flourishing around the Haight-Ashbury and started Switchboard. In the beginning this point of contact did give only information by telephone call or orally about sleeping places and addresses for immediate help in emergencies such as bad trips, about drug treatment, medical treatment etc- The telephone calls were answered 24 hours a day and after three years they outnumbered already 150.000 calls. The many questions for suggestions about information did not increase only, but they became also more and more manysided as a result of which this agency at least got information about all aspects of this counterculture in the Bay-area: about communes, ecology, hippie jewelry, church services, birth-control, educational experiments. After having been only passive in giving and receiving informations, the policy became more and more active and constructive, bringing inquirers into contact with other interested people of initiative groups, so that projects could originate out of these contacts. So Switchboard became more and more a tool being used by people to help themselves, not only in emergency cases but also in developing all kinds of efforts to do things. Especially in the area of building up new communes many requests got to Switchboard and in the area of educational experiments. Many ex-addicts or runaways in the Bay-area wanted to continue one way or the other their way of education. On the other side many ex-addicts, older and more educated, wanted to give new direction, new meaning to their lives by working with addicts and ex-addicts in all kinds of experiments. Only in the Bay-area about 40 educational experiments were going on which were registered at Switchboard and were available to the callers. One fulltime staff member was wholly involved in this side of the working of Switchboard. Besides him and the director another 9 fulltime and 9 volunteers were engaged in this work. Their main fields of work were now formulated as: ectasycenter, quality living file, conversation centers, projects and services directory, crisis center, projects and organizations message center, donation file, resources file, ecology switchboard, education switchboard, theater switchboard, music switchboard, arts and craft switchboard, buy and sell file, message service, job file, housing file, transportation file.

Communication between parents and run-aways or between youngsters themselves, employment opportunities for nomadic youth etc. it all was to be found in the long information files within handreach of the operators and their many telephone sets.

Switchboard was one of the most interesting and inspiring examples of cultural work I have seen in the U.S.

2. Some churches focussed on work with and in this counterculture because of different reasons. I had no opportunity to visit the Free Church of Berkeley nor the New Amercian Church which installed L.S.D. as new sacrament. My experiences are limited to Glide Memorial Church, San Franciso, the West Hollywood Presbyterian Church and the Congregational Church Cleveland.

As illustration I'll give some information about the West Hollywood Presbytarian Church, under the leadership of Rev. Ross Greek. This church is situated at Sunset Boulevard, Hollywood, where hippies and street people in the Los Angeles area are meeting already for several years.

When about 6 years ago the hippie phenomenon became manifest and this church and his minister came in contact with it, this church focussed first of all on service and help; food and clothing. Today the church is working fully and only with and on behalf of this group. On sundays experimental services are held prepared by a theological commission of youngsters; every day a free meal is distributed to 40 à 50 young people. All the week long there is a broad range of activities, varying from creative and free expression (by means of which some communes can survive selling selfmade jewelry etc.), movie-performances (mainly socalled good european movies), rap-sessions, encounter-groups to a "drama-workshop" (that is predominantly a psychodrama workshop for addicts; Peter Fonda well-known from Easy-Rider, member of this congregation, started this drama-workshop and is still contributing to it sometimes). Besides this training in body-awareness and communication sensivety, open group discussions in which everyone but mainly drug users and -addicts can participate, and drop-in evenings where all can happen that is coming up in the group.

A christian guru who lived for 27 years in India, explores eastern and western mysticism in cooperation with interested people and so tries to relate to the religious and mystic consciousness that is strongly present in these groups. Regularly a meeting is held with representatives of about 22 communes concerning their interests, plans, experiences and difficulties. Finally a crisis center was founded by this church for treatment of addicts who in this center by complete abstinence under the leadership of ex-addicts try to come out of the drugs and by way of temporary jobs provide the money to stay for some weeks in this crisis-center. This way of treatment is a very rude one, for the addicts as much as for the ex-addicts.

The only thing this congregation had to give up was the offering of sleeping facilities, because practise showed that sleeping facilities erected invincible difficulties and attracted such numbers of youth that all other work was made impossible. The only thing they can do is to refer to available places in communes and the like.
3. Of a different nature is the search for alternative styles of life that is aimed at in many ways, the whole phenomenon of hippie and street people is a manifastation of it. Here especially I will give some examples of communities and communes which try consciously to give new context to the idea of an alternative style of life. First of all some are working on a religious basis e.g. in Chicago four brothers of Taizé (the protestant monastical community in France) and four franciscan clergymen made up a celebatarian community with as common focus the daily service and evening meal. Every member of this community had his own job in the city, but as a group, as a community they wanted to be a token, a symbol of a different way of life in a metropolis. Another community, the Reba Place Fellowship was based on families, mostly with children and some singles, who lived in an economic community; each family received an income equal to the welfare-rate to live on, so that the other money was available for projects as e.g. a day care center. They lived in five houses in Evanston Illinois, and on Friday evening they held an open house, a coffeehouse as a meeting place for all interested people.
The majority belonged to the Mennonites and the Moravian brethren.

Quite different in nature were the task-oriented communes as e.g. a resistance commune I visited in Washington D.C. living in a revolutionary élan and deeply involved in actions on behalf of the catholic priest who as a protest against war and war research disturbed the offices of Dow Chemical. A commune in Chicago was wholly dedicated to the peace movement and to peace education. A commune in San Francisco, mainly theological students aimed at confrontation of suburbanites with the problems of the inner-city whereto they organized weekends for an urban plunge.

The same was done by a community in Los Angeles called Charon House, existing of a growing number of people, couples, communes and singles which organized regularly urban plunge experiences and wanted to be a center of meditation and new consciousness in the search for a new way of life. Another commune was mainly focussed on the exploring and propagation of "vocations" "for social change". Besides that numerous communes were known which only by being in existence wanted to develop a style of life not based on property, competition, fixed marriage-relations and bourgeois patterns of culture, mostly combined with experiments in intensifying the inner life by drugs, yoga, music, self-expression and the like.

4. Originally I got the impression that in the nearly unsurmountable distance between the major culture and these movements in the counterculture, nearly no place in between could be found for young people. Either you were wholly part of the major culture, either you had gone across the border and was "lost" to or in the counterculture. However in Chicago, where I was involved in the framework of the Urban Training Center in a workshop on suburban youth, the idea of a "coffeehouse" was being explained and illustrated. In the midst of the strongly commercialized culture where youngsters as paying and continuous consumers can stay in movie-theaters, bowling halls, coffeeshops and dancings non-profit centers are founded, mostly by church initiatives, called coffeehouses. Here the quiet, concentrated discussions of an individual talk are central, here the youngster can form his opinion, listening, talking, discussing to find his own identity. Although this circumscription may sound very quiet and unthreatening, in practise these coffeehouses were under heavy pressure from the outside, from rightwing activist groups and vested interest groups because these were suspicious about such free place for opinion-making and the great share of responsibility youth itself had in managing these places. Minimum codes of behaviour were mostly no drugs, no love and no alcoholics (but in most of the States the age-limit for alcoholics is already 21 years).

5. Centers for study and promoting the own cultural identity (black identity).

In the struggle for equal rights the finding of an identity of its own by all minorities but predominantly among the blacks is an essential element. Lots of blacks have conformed to a middle-class culture and -society, even if they advocate "apartheid". The centers for African-American culture try to develop an other alternative. Not only the history of the blacks in the U.S. is focussed upon (the blacks as a group are already hundreds of years in the States, longer than most of the immigrants, much ignored fact in American history), but also the life styles developed in Africa for dance, music, dress, literature are transmitted, experienced, eventually absorbed. The center in Washington D.C. I visited, The New Thing, was a good example of such a center. All kinds of groups, young and old got instructions for making clothes, inspired by the African tradition, in African dances, in language (the Swahili) and in African cultural heritage, in creative expression etc. Besides this center offers help to drop-outs of the high school system (among blacks two times as high as among whites because of the unadjustment of the system).

This movement for a cultural identity of its own can certainly be called a countermovement, because of the lack of cohesion among the numerous initiatives in this area, the lack of admission to the official mass media and the very troublesome struggle to get funds for this kind of work that pre-supposes a policy of cultural pluralism.

III REFLECTION ON THE PLURIFORMITY.

Who overseas the above mentioned pluriform and many-sided field of work, educational institutes and training-opportunities and compares this overview with what has been said about the situation of the cultural work-education in the Netherlands, realizes that it will be no easy task to relate both. The cultural work education in the Netherlands is related to comparable movements and fields of practice in the Netherlands and tries to interpret these from some basic concepts. In the U.S. these fields of practice and their educational components seem to have little or no mutual relation.

Adult education, community development, action training and sensivity training constitute a group of activities originated one from the other or at least reacting to each other. The very broad and equally pluriform field of social work is situated besides the other fields with only a few relations to the other series of fields. Besides that we have the quite independent movements like Saul Alinsky's, however strong his influence has been on many other fields. The counter culture is at least partially a reaction against both series of fields. The following elaboration of some subjects does not try to discuss mutual relations or discrepancies because this asks for more historical and methodological investigations. Only at the end, after a comparison of my experiences in Canada with those in the U.S., I'll try to relate some elements to the dutch situation of cultural work and the cultural work education at the social academies.

IV ACTION TRAINING

a. The Urban Training Center in Chicago

My participation in the 4-week trainingprogram of U.T.C. made up a main point in my study tour, although gradually the real points of learning were more in the negative than in the positive experiences of these four weeks. The goals of a short-term 4-week training session were defined by the staff of U.T.C. as following:

> to conceive and develop a practice and procedure by which participants might dig in, face up and listen, both to larger urban issues and to emerging urban projects and by which they would reorder church resources and their own roles (as ministers and organizers) and help develop societal projects in some other setting - their own home-setting.

To attain these goals U.T.C. brought together about 40 people for the full 4-week program. After the first week a new group was added to the first one, partially for one week, partially for two weeks; finally a third group of black community organizers was added for some days. A program was offered, fixed in the main points, although afterwards some changes had to be made, existing in lectures trainingsessions, plays, forums, workshops and the socalled plunge. A library and librarian was available with relevant materials but could not be used to full extent because of the uncessant and tiring character of the program; the study of all available materials could not be an integral part of the program.

The staff was made up by 5 persons in some role division, originally clearly defined but not effectuated in fractice. In the framework of the workshops finally some visits were paid to persons and agencies. It had been the intention that the trainees should have prepared a situation analysis on the basis of papers sent before to the trainees, aiming at the developping of a ministry project, that could be elaborated during the program. This program was concluded therefore with the proposal of these projects and the discussions thereabout. Because of some communication troubles I did not receive these papers beforehand, but I did not get the impression that the other trainees had done their homework either; at least eventual preparations did not play a role during the program unless for the trainee himself in preparing his project.

Free options for workshops were available : problems of economic development in the inner city c.q. the ghetto's; suburban housing; suburban youth and peace projects. No one choose the last one; most of the blacks inscribed on the first subject: the inner city problems, the whites and one or two blacks (at least in the beginning) were divided between the workshops on suburban housing and suburbian youth (mainly highschoolyouth). So the tension inner city/(black) ghetto - (white) suburb was a given fact from the start of the program.

Four weeks of discussions, experiences, events, are too much to be extensively mentioned, so my evaluation is restricted to some essential points.

1. The relation trainingssituation - back home - situation.

It was exceedingly important that the staff of U.T.C. accentuated fully and strongly the back-home situation where the trainee has been or will be involved in action. They try to avoid a learning experience that can not be applied to this home-situation. The question however was how this principal viewpoint could be technically implemented. In practice this heavy accent appeared to lead up to an emotional denial of the factual presence of so many people at the same time in a 4-week program. Only little attention was paid to the personal and emotional relation staff/institute to the trainees, to the mutual relation among the trainees and to the functioning of the group as such. Therefore the learning situation was not optimal for many trainees, their home-situation, represented by their own intellectual, emotional and bodily presence in this program could not function well enough in this trainingssituation. Although some resistance against the sensivity-movement and the free exchange of feelings that can isolate groups and participants from the surrounding world is one of the reasons of this attitude of the U.T.C. staff, it was in my opinion more a lack of skill on the side of the staff to deal with normal groupsituations that was accountable for the bad result in the learning situation than the well meant accent on the back-home situation.

2. The groupsituation: the group of trainees could not come to an adequate reaction to this lack of skill of the staff because after the first start and the individualistic plunge, new groups came in and the situation got confused. The effect of this was that in the plenary sessions only those could be heard who took the word by strength of voice or persistence in talking and a real open, honest discussion did not succeed. To an outsider this gave a very "capitalistic" impression: everyone struggles for his own share in the common affairs or drops out.

3. The plunge: formerly every trainee had to survive for three days with a minimum of money by way of using sleeping facilities of missions at skid-row and exploring the day to day labor-opportunities by which the "wretched of the earth" try to make a modest living. It had to be a very personal direct and striking confrontation with the difficulties of survival in the inner city. A new approach tried out by U.T.C. for the first time was an effort to offer alternatives for the two-day survival plunge, related to the subjects of the workshops. But the way these opportunities were explained to the trainee was rather confusing and un-structured so there was some general confusion before the beginning of the plunge-experience. Afterwards only someones had stayed for some time on skid-row, had taken up some day-labor there and slept at a mission, the other ones had paid visits to many agencies and persons related to their subjects.

Perhaps formerly this very individualistic confrontation with the inner-city problems did make enough sense for people coming from the outside, not knowing anything about it. Now it could only be an experience too little connected with the trainingsituation and the home-situation. The staff gave the impression to foster still some romanticism about "human encounter" on skid-row that stood in sharp contrast to the action directedness of the center. After two days the misery of skid-row (drunkeness, unemployment, alienation, etc.) is left as what it was. But skid-row is only a marginal phenomenon of the inner city today, not at all typical for the more essential problems of ghetto-forming, discrepancy inner city-suburb and the unequal distribution of housing and services; these were real items in the 4-week program, but did not find their expression in skid-row. The very individualistic experiences during the plunge appeared to give little base for the learningprocess of the group, besides for the ones who had done the plunge together as a group.

4. The quality of the information offered in the form of lectures, forums etc. was generally excellent. This quality alone could justify a 4-week stay at U.T.C. Although more radical viewpoints were brought more extensively than the more moderate of traditional ones, there was no lack of variety of standpoints. All criticism that can be given on parts of the work of the U.T.C. can not wash away that U.T.C. is trusted by a great variety of people from the middle to the left; even the most vehement critic of american society felt completely free to express his opinion. So U.T.C. gave a very valuable opportunity to get a broad information about american society and to make up your own opinion.

5. As special elements in the program I appreciated the simulation-, decision- and communication games that were played mainly in the first week of the trainingsessions. Especially the game Ghetto: the Urban/Race Game, developped and directed by staffmembers of "Urbandyne", Chicago, gave an

excellent picture of the unavoidable dynamics in the power- and property development, about housing, employment and their influence and politics in a city like Chicago. It gave a real learning experience in dynamics at work. Unluckely the decision- and communication games were not used to elaborate these learning experiences in the group furtheron, so they remained unconnected incidental elements in the program.

6. Strategy-development: although this element should have been the keystone in the program, as we can see in the definitions and the goals, it did not become sufficiently substantiated. Learning to think clearly about startingpoints goals and objectives, targetgroups, methods and techniques and rather to think in alternatives and to weigh the one alternative to the other, was valuable but the whole material remained too abstract to be easily appliable. The life situation of every trainee differed so much and so did the relatedness of every trainee to action projects that the experience in this heterogeneous group was too various to get sufficient grip on the abstraction about strategy development. Perhaps more individual coaching of the trainees should have given more opportunities to actualize the virtual learningpoints.

7. Relation black - white: The outline of the workshops were of such a kind that the group naturally felt apart in black and white, which blocked an open communication between the two groups and gave more and more the feeling that even in U.T.C. black an white were only together in the same building but did not have anything to coöperate about. At the end of the session this split up, appeared to be regretted by both groups, so it was a real missed chance for exploration of the common grounds in the involvement in the inner city vs suburban problems. The argument of the staff of U.T.C. that the drifting apart of both groups during the program was a reflection of the actual situation on surrounding society was really unacceptable because there is no need for a training-situation that is only a reflection of the "normal" societal situation. But it is true that the growing polarization in

the black-white relations creates perhaps unsurmountable problems for U.T.C. in the near future.

8. Theological elements: the theological reflection on basic social concepts like justice and freedom as much as the celebration of the Holy Communion were considered essential part of the program. For me however not at all as integral part. In theological reflection a critical reflection on the function of the Church in secular society was badly missing. The easiness by which the churches in U.S. send only their ministers to U.T.C. to learn ways of community action and the implicitiness by which the role of the laity is presupposed but not explicited in the discussions, were indications of the selfevidence of the role of the churches as social agencies in the american society, more even in the black community than in the white community. Only Ivan Illich from Mexico brought a very critical note into the discussion and shocked many trainees. But the general accent on christian mission and the ministry as work of the clergyman gave U.T.C. a more clerical accent than I expected it to have and U.T.C. itself suggests.

9. The workshops on suburban youth I participated in, suffered from an overdosis of information, visits and of activism of its leader. The own ressources of the trainees were nearly not used, as was typical in general for the approach of U.T.C. Even in the small group of the workshop democracy was only possible to a very limited extent, the program appeared to be so regidly fixed that only minor changes in the program could be brought about, so in the end three keyquestions in youth-culture were nearly not discussed at all namely: drugs, democratization an sexuality.

One of the origins of the unsatisfactory way of functioning of this program I estimate the fact that the charismatic approach based on naturally gifted and loyally coöperating staffmembers had come to an end. This original approach had not been reinforced by more skill and a methodical consciousness, e.g. because of a rather dogmatic accent on the back-home situation, a rather authoritarian approach threatens to replace the charismatic one and a kind of resistance to change and flexibility arises that is quite in contrast with the intention and former influencies of U.T.C. These critical items apparently could be discussed only very difficultly with the staff, because of the bad functioning of the staff as a whole and because of their refusal to relate personally to the here and now situation of the trainees. The only two staffmembers who were sensitive to these critical points did not get a chance to bring them in the staffmeetings.

Perhaps the influence of U.T.C. now is greater by means of his offspring in the form of local action training centers, run for a great deal by old trainees of U.T.C. Chicago, than by its actual work in Chicago. Although the information as such got in U.T.C., the acquaintance with a variety of people and many individual points of learning were highly valuable. I was deceived by the general methodic approach and the unclearlesness of the actions-reflection model of training and information that lies at the base of this work.

b. Other Action Training Centers

The 4-week training session of U.T.C. Chicago offered the opportunity to participate fully in a piece of work so that a critical evaluation was possible. All the other local and regional centers are working on a more nonresidential base and by way of long term programs, sometimes taking months or years; acquaintance with and evaluation of this work is therefore much more difficult. Of the seven centers I visited I will only discuss two because of their specific contribution to the profile of this type of work.

In the Berkeley Center for Human Interaction I found an opinion about action training that was broader than elsewhere. Besides structure and organization-directed work this center wanted also to give attention to personal growth and self-awareness, to attitudinal change as conditions for more institutional change. Only as a person does have the courage and strength to take risk in a (small and familiar) group, he will endeaver risks in greater complexities. It was not surprising that the director of this center was a N.T.L. trainer and that he practized more this way for personal and institutional change.

Opposite to this approach was the Community Action Training Services (CATS) in Cleveland, opposite in strategy not in skills. On the contrary with an excellent sensivity for groupprocesses, for individual feelings and personal agendas, the director of this center restricted his work only to bring about institutional change with the device: "People more frequently act this way into a new way of thinking than think this way into a new way of acting."(4)

How this was working out in practice I could observe in a 24 hours trainingsession with representatives of a churchgroup. This churchgroup who supposed to do a lot of help to the black community, nevertheless did feel the need to be confronted more deeply with questions of institutional racism. A part of these churchpeople had their congregations in (white) rural areas and knew problems of institutional racism only indirectly or not at all; only a single metropolitan congregation was racially mixed, so some black representatives participated in the trainingsessions, the only black member of the national staff could be present in the session.

The outline of the program was to give initially some general information about racism, after that two black community organizers should explain their projects and needs so that in the end the churchgroup could discuss substantially their contribution to their work as church institution. Gradually during the discussions a growing discrepancy became manifest between the personal feelings and needs of the participants and the objectives of the trainingsessions. The personal feelings an needs were oriented towards personal encounters between blacks and whites, towards the possibilities of friendship and communication to see wether racism was hidden in the personal attitude. Objective for the trainingsessions however was to unmask institutional racism in this churchgroup as such, not in the personal members. This institutional racism became manifest when the substantial projects became discussed and so the question of control of money and execution. At that moment it became clear that as a churchgroup in the role of money-providers, they nearly were not willing to yield the disposal over the money to the black agencies or to make available their own building for the black Welfare Rightsorganizations. As an institution they nearly could not be led by the substantial wishes and projects of the black community itself because of lack of trust in their motives or competence, from the viewpoint of efficient management etc.

But at the end of the trainingsession some substantial promises were on the table, not from persons only, but from the participants in their role of boardmembers and ministers. The institution had got on the move: the many personal agendas were not relevant any more. An institution had discovered its own racism because the members had seen the peculiar discrepancy between their own (relativily little racist) attitudes and their "collective behaviour".

Neither the director nor the black organizers expected this rapid change; it was based on a fine coöperation between workers who did not know each other before but reacted towards each other excellently. For me it became apparent that two guide processes in the direction of institutional change presupposes a great knowledge concerning the substantial affairs of the institutions and the changes that are necessary and possible but as much a great skill in dealing with actual groupsituations and the numerous group- and personal processes that are going on in the session. Such a process of institutional change can only be effectuated in regard to very concrete societal needs which moreover are considered on their value, necessity and urgency by a thropological ethical reflection. This reflection on the substantial societal engagement justifies only in cases like just described to subordinate the personal attitudinal change to institutional change.

The director of CATS, Robert H. Bonthius circumscribed action training as following: "action training is a process of teaching and learning how to effect institutional changes through supervised experiences of engagement in social problems an reflection upon that engagement". (5). He indicates therefore four methods: 1. Direct exposure to a social situation in which the trainees personally experience some of the conditions so familiar to the victims, change-agents, and experts already involved. 2. Interdiciplinary reflections upon this engagement in which trainees come to grip with their own feelings and beliefs about this situation, test their understanding with a range of actors in the metropolis, and plan, carry out, and evaluate a strategy for solving the particular problem.
Such reflection includes theological analyses in which the problem is related to the Christian faith and the christian community. 3. Theoretical imput which provides background material for understanding the possibilities and limits of social change, including the constraints and convictions of the faith community. 4. Consultation in analysis and strategy with regard to social problems, specifically the problem in which the trainees are engaged.

I was happy to have had the opportunity to witness this conscious and successful approach in action training after my more unhappy experiences in Chicago.

V. THE ADULT EDUCATION.

a. The field of adult education in the U.S. is rather confusing as it appeared to me and like it was ascertained to me many times. The socalled Galaxy conference in 1969, about the same time as the conference on Education Permanent in the Netherlands, tried to give a first beginning of cohesion and clarity. The lack of cohesion is partly originated by lack of strong professional identity and the absence of one central organization, binding together professionals and institutions. Currently the idea of adult education is interpreted rather restricted as teaching and instruction of adults as facilitated mostly by formal educational institutes. So most of the universities have an extension service, sometimes with impressive numbers (New York University 38.000 subscribers, University of California Los Angeles more than 100.000 subscribers). An institute like the New School of Social Research New York City is wholly dedicated to adult education (± 35.000 students).

In spite of this extent, notwithstanding a long process of consciousness (Malcolm Knowless, J. Roby Kidd among the many others), the field has more institutional than professional identity. The factual adult educator is mostly an expert in some substantial field of knowledge or skill, who in more or less adjusted forms, works with adults whereas he has seldom studied the learning process of adults as a process of its own. He who has studied adult education is mostly involved in the field of research, education about adult education, program planning, administration or policy what a handicap is on the way to a clear professionalization. The Adult Education Association functions too little as the only strong center for reflection; the professors and some other special experts on adult education constitute a group of their own; the National Association of University Extension represents e.g. a strong group of institutions.

Notwithstanding this confusing picture there are some essential learning points for an outsider. What definition is used for adult education the relatedness to the formal educational institution makes that the whole field of professional and vocational education training, additional schooling etc. is included as much as the field of non-degree studies and the more liberal adult education. So there is a clear consciousness that government and industrial and other companies, unions and other social agencies are carrying out a great deal of the total adult education or stimulate the extension services to do so. Besides this the professional groups are very active centers for adult education on behalf of their constituency in accordance with the high demands of the highly developed industrial technological society.

b. In view of the above mentioned situation no generally accepted theory of the adult education can be found. But the search for such a theory is going on as I saw e.g. in Chicago in the work of Cyril Houle and William Griffith, in New York in the work of Jack Mezerow and in Boston in the work of Malcolm S. Knowles.

Cyril Houle (6) inquires many existing definitions and the underlying understanding of adult education and tries to express his own comprehensive understanding in a new definition. In his investigation he distinguishes first of all contemplative definitions in three groups: a: all experience educates, thus the learning process of adults is a nearly not to be confined area; b. all good experience educated, so some circumscriptions are possible when we should know what should be a good experience; c. only the purposefull teaching- or learning experiences are adult education; thus only when there is a structured process with an educative purpose. Besides these he distinguishes active definitions, starting from some generally defined goal: salvation of better citizenship, better functioning in a job or such a broad goals as the value of ~~life~~ life-long learning itself and the advancement of the general level of our culture.

Besides this way of defining adult education, starting from special or general goals, the definition can be derived from the institutional form that provides the concrete situation for adult education. Sometimes these institutional forms can be only some essential ones (like the Scandinavian folkhighschools or the W.E.A. in Great Britain or the public library in the U.S., a unit that most times is very centrally located in american cities), or a group of institutions which are partially or wholly adult education. Both definitions are based on the institutional means as essential. But a definition based on means, can be focussed also in the method used, like for a long time the discussion group, because in the discussion all adults as mature men and women brought in their own experience and learned from eachother.

However Houle tries to formulate a more comprehensive definition as following: "adult education is defined as the process by which men and women (alone, in group or in institutions) seek to improve themselves and their society by increasing their skill, their knowledge or their sensitiviness; or any process by which individuals, groups or institutions try to help men and women to improve in these ways", thus in this definition learning is being seen as a goal-directed activity that, being a process, can serve many different goals for various people. Moreover, this definition implies a cognitive element, skill or sensitiviness or all three together. Not verbalized as such in the definitions but implicitily understood in a concept that the learning process implies change in the nature of the individual.

Adult education can intend to work structure- or society directed, it is still in essence restricted according to this concept of adult education to the individual. So the problem of the transfer emerges, the transfer from what is learned to the situation back home. In the personal discussions about this question most of the theoreticans about adult education saw the essence of this problem.

A variety of answers were given to this question, some (e.g. Mezerow) held as their conviction based on experiences in developping countries that no structural change can be permanent when it is not accompanied by changes in individual man: hence the task of adult education in community development. Others, mainly those who had got an education as trainer of N.T.L. followed the same pattern as N.T.L. itself, by working as much as possible with groups of the individuals from one setting like an organization, company, professional group etc., in order that the attitude-change in the individual will be backed by similar changes among the other ones and so change will be·effectuated in the organization. In working with a community however the difficulty arises to work at the same time with all the community leaders together.

This excurs into the problem of the transfer found its origin in the focus on the individual in Houle's definition. Although an orientation on society and community can be implied it is not a condition for adult education. In defining adulthood Houle points out mainly to the elements of right and responsibility which a clear line of an age-boundary can not be drawn nor is this desirable. Rightly he indicated the very difficulty to classify forms of education like graduate school, but in his paper and definitions at least, he does not draw the consequencies like as we shall see later on, Knowles does.

The outline for another approach to the identity of adult education gives Jack Mezerow (Columbia University).(7) What is going on in adult education he does not want to deduct from definitions nor he likes to test theoretical hypotheses in the research of adult education. In his effort to give a "practical theory of adult education" he starts from "symbolic interactionism", the theory that the individual activity assignes meaning to his situation in the process of interaction. In this process the adult defines continually his life perspective "It is the process of growth through problem solving, which educators seek to facilitate and make more effective".

So, a theory cannot be set up from preconceived ideas or hypotheses but can only emerge while working in the process of education. This self-reflection on the adult education indicates new ways to come to another research approach, as a joint action of participants, educators and research workers.

Finally the new approach of Malcolm Knowles (Boston University) (8) asks our full attention, although his new book was not available in which he has elaborated more extensively his viewpoints. His starting point for defining adult education is the adult himself, who wants to be treated as adult. This means that adult education must provide a climate in which the adult is being respected and approached in his adultness, so disposes of freedom, of choice and self-determination. Furtheron it implies self-diagnosis of the adult about his own needs for learning, which leads up to a planning procedure in which student and teacher are equally involved. So the learning process itself is carried out in mutual interaction just like the evaluation. Evaluation in adult education is really self-diagnosis. Learning is how to work with your own experiences which practically always implies more experimental methods instead of traditional methods of transmittance.

Knowles puts this "andragogical" approach in sharp contrast to the pedagogical approach that is according to him, still prevailing too much in adult education. This andragogical approach he derives besides from his own experience and development mainly from Yugoslavian and Skandinavian sources.

Knowles applies this andragogical viewpoint to his own education of his graduate students, a majority of whoms are working in the field. His experiment with self-directed learning was the most consciously and deliberatedly democratic form of (adult) education I met or heard about in the U.S.

Therefore as an illustration of his theoretical approach, it may be mentioned here. (9)

To begin with, the students receive a so-called self-diagnostic worksheet on which are listed twenty-nine competences the program is assigned to develop- With the help of this every student has to make a self-evaluation about his weaker and stronger points in order that a clear picture arises for him where lie his essential needs. The choice, which of the twelve available courses, field experiences and seperate subjects studies are most relevant for him will be based on that. Per semester a course passes through several phases:
1. climate setting and resource identification, 2. diagnosis of needs for learning, 3. formulation of course-objectives, 4. planning of learning-experiences existing in organization of learning-teaching-teams, 5. preparation of the teams for doing their work, team-learning and planning. Then the 6th phase is possible, namely presentation of a learning experience and finally courses were concluded by an evaluation and by grading. This last one, to be compared with the former judgement by a teacher, is done for the major part by the group and student himself. A procedure used quite often is to assume a "B" to be the standard grade and to require the student to submit evidence to the evaluation-team of superior performance that would warrant a higher grade. When the teacher does not agree with the self-evaluation, he tries to convince the student of his own opinion. Knowles had not had any conflicts on this point; buth when after long argumentation the evaluations were still diverging, he reserved to himself the right to mention this fact in his recommendation or not to recommand the student at all.

One of the difficulties of this experiment is that the graduate student has not been prepared for this new kind of learning as a result of the still schoolish way of undergraduate education with its strong competitive impact. Especially the value of the own experience the students did not get to know. But proof is delivered according to Knowles that students can become self-directed learners.

Helas, there was no opportunity in Boston to discuss with students their experiences in this experiment. Not only my visit was a very short one there, but above this just the day of my visit Boston University had to close its doors because the situation during the first week of may was not under control anymore. The unrest among students and faculty about the invasion in Cambodia caused massive closing of colleges and universities as precaution against more damages or tragic incidents like at Kent State University. But I heard e.g. from prof. Roby Kidd (Toronto), that the general impression was that the study-department of Knowles most seriously tried to apply the adult education principles on the own study- and work situation.

c. The society directedness of adult education.

The question how and why adult education was programmed as it was, was being answered in different ways. Some agencies honestly confessed that no conscious method was used in program-planning. This meant in practice that the program was planned mainly from the view point of the possibilities and facilities of the institution (especially in university-extension); the program offering had than to be justified afterwards by the demand, by the numbers of participants. Most times no cooperation in program planning with other institutes was attempted; in a city like New York no way of mutual consultation seemed to be possible.

But criticism of government and community and discontent of many adult educator focussed on this lack of responsivity to the real needs of society and the surrounding communities and new ways were looked for. Many extension departments had erected together therefore a section for community services to improve the exploration of these needs. So discussions were initiated with professional group employers, unions, employment-bureaus or voluntarian organizations to sound the needs and to make available the resources of the universities.

In responding to this needs university-extension felt obliged to standards of quality and high level so they could not, nor wished, to respond to all manifest needs. Therefore the most flexible and for the broadest range of activities most suitable agencies were the two-year junior colleges, increasingly called because of this reason community-colleges.

I got the impression that in formal education the founding and rapid growth of the so-called city colleges was the most striking development, mainly non-residential, situated in the inner-city and above all free admission, i.e. every highschool diploma as accepted and low tuition are requested. So the most striking development in adult education was the community services of the community colleges. The community-college is really rooted in the own community (that is paying taxes for education more directly and seperately than in the Netherlands, so has more direct expectations from the educational institutes), is restricted to a surveyable area and has as his task, ideally at least, to satisfy all educational needs existing in this area. In principle all credits of the community-college have to be obtainable in part-time setting and on for the adult student suitable times. An important part of professional and vocational education, at least on the level of junior college is so becoming available for the majority of the population.

An example of such a specific program for adults I found in Cuahoga Community College, Cleveland; this college had discovered that there was a lack of truck drivers on the one hand in spite of unemployment on the other hand. The job of truckdriver demands a high quality of technical skill and sense of responsibility in view of the great amounts of money involved (cost of truck and freight). The community-college had made a link between this unemployment and the demand for truckdrivers by way of 8-week courses.

Of all the above mentioned channels of communication the one with the territorial groups appeared the most difficult one. In the surrounding territorial community high expectations could exist in regard to possible services of the community-college, but most times the necessary explicities of common interest failed or could not be articulated. Here opportunities for a process of community development were opened up. Around the Cuahoga Community College e.g. needs were explicit to participate in courses but the mothers could not come because of lack of day-care centers. Here the possibility existed to initiate two processes in the same time, namely the rendering of service to the population to make them able to set up day-care centers themselves and in the meantime to develop educational programs to motivate erection of these centers. The coaching of these processes asked for a high amount of professional skill and patience unless it denaturates into mere organization. For Cuahoga Community College the learning element in both processes was essential.

Another example of society-oriented work the Extension department of University of California, Los Angeles, gave. Besides its gigantic program in undergraduate and graduate credit courses and non-credit courses (100.405 subscriptions in '68-'69, the equivalent of 7.079 full-time students) U.C.L.A. by means of this extension department oriented explicitely to rendering service in the problem solving of the urban crises. Therefore to bring the university and its resources of education and research closer to the community and reversely, five urban centers were erected, mainly aiming at two objectives: 1. community education and development, thus help of educational nature and of expertize by means of which local citizen groups can develop leadership, can learn to articulate their problems and be able to plan developmental projects; 2. developping of a cultural identity.

Thus, in the "Centre Universitario Emiliano Zappata" in East Los Angeles courses were given in Chicano-Mexican thought, the Mexican-American and the schools and Mexican history as it relates to the South-West, these courses were valuable for local leaders as much as for teachers.

Besides this the extension department tried by means of these urban centers and the local population to inscribe as many people in regular extension programs as possible initially by making available stipends. Besides this short-term courses in interracial relations were given to bring about better interracial understanding, mainly between blacks and browns, by way of lectures, discussions, mutual visit and encounter groups. Encounters around national and local items during which especially simulation games played a usefull role.

Elsewhere these initiatives with regard to the urban centers were observed attentively, e.g. at the Extension Department of the University of Chicago, but some scepsis existed as to which extend a university can fulfill these tasks quite disinterestedly. Will especially the interest in research not interfere with the determination of the needs of the population? This was not my impression, the more so because some urban centers were already quite a bit on the way to be run by the communities themselves, so sufficient control could be possible on the work of the center. Moreover in U.C.L.A. the strict rule was to wait till they were invited by local groups; the full-time workers of the Center for urban affairs (the special section for the work of the urban centers, 4 workers totally) acted only as consultants, not as "organizers". Besides this after the initial period the community had to pay for the services, the more so because in the whole extension department the experts from the vast university-resources could only contribute by being paid, because their salary was based on a clearly defined full-time educational and research task. The whole service in problem-solving of the urban crisis had to be rendered without any subsidies from the outside. On the contrary, the small subsidy to the total extension department had just been withdrawn by the State of California.

VI COMMUNITY ORGANIZATION.

Even when I had spent the full 4 months in the United States studying the many activities and programs, indicated by the term Community organization, I should not have succeeded in getting a good survey and insight, so pluriform and manysided this field presents itself. On the one hand it is an activity, a process, brought about by persons and agencies around all kinds of issues: education, housing, employment, race, health, poverty etc.; on the other hand these activities can crystallize into organizations. So in the telephone directory many community organizations can be found. According to my spokesman, the field of community organization in on the move so fundamentally that all wellknown literature was out-of-date, but the new one had not yet been published.(10) In view of this unsurveyability I used the help of the above mentioned typology for a first indication of the field that was clarifying for me. In the following pages I'll mention some trends that became obvious to me in the contacts with local organizations or with experts in the field. By describing these tendencies as contrasts I try to get more grip on them.

a. Education vs organization

We saw in the community development movement the main accent lying on the education of the individual as a condition to social change. Many training programs for community action are directed towards leadership-training. In a continuing process of education a local group learns to develop that insight and leadership that is needed to diagnose the own problems and to work at the solution of these.

The most radical antithesis to this approach presents Nicholas von Hoffman (11), farmer-consultant of the Industrial Areas Foundation, in two papers. While organizing leaders are arising, only by organizing they can be created. When, e.g. outsiders state a lack of leadership in the ghettos this means a lack of knowledge about the actual situation or unwillingness to accept those who are brought forward as leaders.

Only he is a leader who disposes of followers; with him can be worked at first. While working, i.e. by organizing the new leader will arise because only by functioning can become clear who is apt for what kind of tasks.

Another aspect of this antithesis education vs organization is the urgency of the situation. In many governmentally funded programs (of O.E.O., model city programs and the like) some deadlines are mentioned before which plan have to be formulated and submitted, many times no time was left to unfold broad educational programs involving the population wholly in the decision-making process. This is one of the reasons why citizen-participation did succeed initially so little. The accent had to be laid on progress, on the substantial plans and results, not on the educational process. The same effect can be caused by the professionals, by paternalistic boardmembers, by so-called experts, by politicians etc., all who, because of effiency control, better-knowing etc., prefer their plans to the time-consuming process of involving the population in work that is in their own interest.

However, where no possibility to social change seemed to exist because the system was considered too strong and unchangeable, out of pessimism and despair, all accent went to education and information, as the only sensible activities in a pre-revolutionary period. Such an attitude can be concluded from the writings of Herbert Marcuse and was outspokenly present in the radical left (e.g. in an interview with Rennie Davis of the Conspiracy).

b. Local control vs social policy.

Predominantly among the blacks the tendency is to solve their societal problems from the viewpoint of local control: education, police and law-enforcement, housing, employment, economic development etc. Therefore the full accent on the grassroot organization and the tendency "to stick together on the turf", in the ghetto. A policy of "apartheid" because integration in a wider society would mean more difficulty for the separate group to build up its own power and a greater dependancy on the unsurveyable bureaucracies and political machineries.

But not only the blacks are advocates of local control. Milton Kotler in his book "Neighbourhood Government" (12) argues in the same line and propagates the neighbourhood corporation.

The number of problems however that can be solved on a local level is limited. It is not only funding that remains a delicate point, because most of the funds have to come from city, state or federal government and so remain dependent on policy decisions on different levels, but numerous problems arise simply because of policy elsewhere. So the continuing influx of minority groups into the northern metropolitan ghettos is an urgent problem because here employment did not increase sufficiently as a result of automatisation or is not accessible to migrants by lack of technical skill. That is one side of the problem. The other side however is the timely industrial reconstruction of the southern states. Labour and land were available in plenty, but too long the economic base was too limited at the time agriculture expelled black workers as a result of the mechanization. When in time the social climate (discrimination) could have been changed and the economy could have been re-oriented as result of which new employment had been created locally, than the northern cities were somewhat less confronted with the nearly unsurmountable problems.

In this process of migration, local organization remains difficult because a continuing moving up of population takes place. Not only whites are replaced by blacks, but in their turn the more settled blacks try to move out of the ghetto, when possible, at least move to better housing and are succeeded by new, poor migrants. This kind of instability I met several times in agencies who tried to work with the local community. The trend to work from a power-position is understandable. Continually the impression is aroused that authorities only react to power-pressure. Where pressure is exercised something happens, a (partial) solution is created. By developping local control on landownership, education, police and law-enforcement, vital elements for the community are withdrawn from the power-influences from the other sides and a power of its own is built up to play the game.

To what extend any community-organization had satisfactorily succeeded in getting local control I could not observe. For some time the Woodlawn Organization (earlier the Temporary Woodlawn Organization) has been an important organization that had a real grip on the local events but even about this organization opinions are divergent.

So, although we can put some question marks at the strong tendency to local control as a way to solution of societal problems, it was clear that national or regional policy did not contribute enough to this solution either. On the contrary, in many discussions the opinion was expressed that the social situation deteriorated and especially the situation of the minorities, of poverty and the feelings of youth. It stroke me that seldom consideration took place in terms of regional and national socio-economic structural policy. Even those who were involved in the Welfare Rights Organization to block or bust the welfare system did not see much political alternative. The very complicated structure of the authorities and the undiscernable way political decisions come into being, do not promote thinking in terms of a nation wide socio-economic structural policy. Or, where on a broad scale a policy had been conceived (like O.E.O., war on poverty) it has clearly appeared to be a tremendous dificulty to avoid the creation of an immense bureaucracy, so-called to deal with the real problems but sometimes scarcely touching the problems. During the U.T.C. program an example was mentioned of a program for granting credits; on the federal level $900.000 was available, in the end however only $100.000 was actually granted as credits; all the rest had been consumed by the bureaucracy in between. I visited an O.E.O. funded agency for improvement and rehabilitation of houses, HOME Chicago, consisting of a staff of 4 full-timers and many consultants. In their initial period from july '69 until 1 march 30, 70 the expenditures were $ 50.310,-- the new request for funds amounted to $ 133.380,-. Although this agency summarized 19 points to illustrate substantial points progress, among them savings in getting mortgages, reparations in houses, etc., the main task consisted in rehabilitating of 13 houses in a (black) suburb in Southern Chicago, of which only two had been finished.

Contrary to this, work can be mentioned that was done by a neighbourhood center, The Neighbourhood Commons, originally unitarian, now completely under control of the local community and consisting of one full-time worker and some volunteers. In the period of a year they succeeded to get hold on 18 apartments in the Near North of Chicago in order to safeguard these from the arbitrariness of the landlords and to improve them. The black community organizer to whom this success could be accounted, did not spend so many friendly words on the other officially funded agency.

c. Consensus / planning vs conflict / confrontation

In the introduction I pointed out already to some developments in the field of community organization; on the one hand a stronger accent on the grassroot organization working more easily from the conflict- and confrontation model, on the other hand the accent on social planning in the framework of more complex agencies, funding agencies, government-bodies etc. in which consultation, analysis, diagnosis and persuasion play an essential part.

It is too simple to put the name of Saul Alinsky at the side of the model of grassroot organization and conflict. His influence has been tremendous, especially outside the established social work, thus e.g. in the churches and their concern for social action, in U.T.C. and generally among the theologians I met in the social agencies. But during the last years Alinsky and his Industrial Areas Foundation lost contact with the minority- and low income groups. He and his I.A.F. training center were now more oriented towards the middle class groups because according to Alinsky, there lies the power, but at the same time there is the money to pay expensive organizers and consultants (the training of 1½ year at the I.A.F. takes $ 15.000). But also in the social work area men like Cloward, Specht and Haggstrom are at work with ideas of their own on confrontation, disruptive techniques etc. (13)

Another problematic aspect of the antithesis of confrontation vs consensus is the fact that a community organization can only confront outside agencies when inside sufficient agreement, consensus exists about the issues at stake; so a long way has to be covered before within the own organization, or in the Alinsky style, the organization of organizations, enough cohesion and unanimaty has been attained to be able to cope with confrontation. And still it makes full sense to try previously the way of consultation, negotiating and lobbying before starting from confrontation only.

The grassroot organizations which were mostly operating in the confrontation strategies during my visit were the Welfare Rights Organizations, the Organizations of welfare recipients. In San Diego e.g. an organizer was working sponsored by a neighbourhood center, on behalf of a local W.R.O. He tried, in the line of Cloward and Piven (14) to bust the welfare system from the inside by making requests for welfare on behalf of as many potential recipients as possible and by appealing at the same time against any decision when feasible. So the bureaucratic machine should get stuck. Here the confrontation model operated within the legal possibilities, although with the aim to demonstrate these possibilities as impossibilities. Another acquaintance with the W.R.O. took place during a march on Albany, the capitol of the state of New York, intending to bring as many recipients as possible to the capitol to demonstrate and explain their wishes to the governor and legislators. Of the many hundreds of thousands of recipients only about 2000 did participate in the march. This march proceeded rather quietly in spite of the vehement speeches and harsh words at the address of the absent governor Rockefeller and ended in individual talk with the few legislators. So this march was still more in the way of bargaining and demonstration.

My opinion was that thinking in the conflict-model is mainly important for the theoretical reflection on the solution of social conflicts and for the attitude-forming of those involved in these conflicts.

The insight as formulated by Cloward, that the poor (black and white) have at their disposal as their only means their number, but this number is only an operating force when people are troublesome, are acting disruptively and that the complicated bureaucratic and political machinery only gets to move when it wants to be rid of troublemakers, this insight means an essential approach in community organization. But when applied too quickly this strategy becomes useless because then the establishment defends itself too quickly and efficiently so the grassroot organization will be wrecked because of discouragement and lack of any perspective on results. Therefore in the long run to confrontation tactics a lot of planning, carefull organization and consensus is needed. In this process the professional and expert can play his role; in the conflict itself, when he takes the risk to enter it, he can only be one with the others.

d. The role of the professional

As indicated above and in the introduction, the role of the professional is changing. On the grassroot-level the former, from the outside coming, organizer is been replaced gradually by the community worker, arising from the community itself and getting his skill by experience or by a process of in service training and part-time education. Even the volunteers from the outside like the Vista-workers are loosing their foothold and are superseded by vistas from the own community, sometimes called community-aids. This development is closely connected with the polarization between white and black (and other minorities), in which the old white liberal as much as the white radical are not accepted anymore as the ones who can act as organizers.

Black organizers, with or without an education or training like mentioned in the general survey, coming from the outside are yet accepted sometimes, although even for them a blockade of alienation can arise between his professional status and position and his constituency. The process of becoming a bourgeois, of adjusting to middle class values does not stop at the raceboundary. Working in a community of which the worker is not a part anymore or never has been, asks therefore exceedingly high qualities of the personality to be able to stay in the professional role. These qualities are a high sense of solidarity, of skill in service delivery and of consciousness of own and local culture.

Of quite a different nature the professional role is, when situated in work like social planning, in complex agencies, in government bodies etc. For me it was especially a real question in how far this work could be considered as still belonging to the profession of social work. Planners, also social planners, are educated at various institutes (e.g. schools of administration) so the educational element is not the only determination factor, the much heard argument that social planning too is focussed on working with people on behalf of their benefit and the general wellbeing is not sufficiently defining and restricting to indicate the profession of social work. The skillfull conveying of processes of social change in institutions and organizations fits better into a definition of the social work profession, but is not the only privilege of this profession. It is not amazing that no more clarity exists on this point. This new diverging development was not only new for me, also by those who were engaged in the work or in the education these trends had not yet been fully explored.

e. Economic development

To my surprise I got the impression that only in the last years the attention for the economic dimension of local community work was growing. Since the race-riots economic institutions like (cooperative) saving-banks, housing corporations and the like were founded in several places, especially in the black ghettos. The cooperative model was not used as the most suitable and workable model to develop local economic backbone, probably because of the strong resistances against this economic model in a post-capitalistic society (although since long agricultural cooperations are well known in the U.S.).

I heard about examples of economic development in Detroit and Clayton. In Watts, Los Angeles, I saw the local neighbourhood center defining as its main task to start a neighbourhood-cooperation which had to deal with employment and housing. But in the same time this cooperation could become a body to administer and control the police and fire-department and to tackle problems of recreation, education and social services. This project had much wider perspective than some seperated economic projects but aimed at becoming incorporated and taking over some essential tasks of the central city-authorities, because they appeared to be unable to deal with the worst problems in this dark ghetto. Milton Kotler describes in his above mentioned book the by him and by others founded East Central Citizen Organization in Columbus (Ohio) and argues fervently for expanding this kind of institutes.

This approach of the fundamental economic and even farther the governmental problems seems to me a very essential one in community organization because of the economic weakness and powerlessness of the inner city and ghetto-areas. In view of my lack of economic insight and my limited experiences during my study-tour I finish my remarks on this special aspect of community organization. Even in this field of fundamental structural approach the tendency dominated to engage in the limited territoir of the local community and not to wait anymore on a nationwide structural socio-economic policy.

VII THE SCHOOLS OF SOCIAL WORK.

a. General Impression

The sharpening of the social problems asking urgently for solution, the growing demand of graduates in social work, the growing numbers of students, student participation the strong increase in numbers of students from minorities and the connected admission-problems and the structural changes in the traditional field of social work practice, all these factors brought more and less changes in the schools of social work. Therefore the visitor could not, perhaps less than formerly, get acquainted with well-balanced programs and well-elaborated courses of instruction. In some cases the main concern of the school was to keep things going during all kinds of unrest; in some places a more fundamental re-orientation was going on.

In any case the traditional picture of the education to social work as an education and training in three methods, casework, groupwork and community organization appeared to be overtaken. On the one hand the discussion was still going on whether social work consisted of three fields of work or of three methods, on the other hand a development became manifest that fields and methods of clinical therapeutic nature had to be distinguished, dealing with individual, family and small group and fields and methods dealing with working in and with communities, organizations and more complex bodies. The traditional social groupwork got split up in a therapeutical application and in working with community groups. For the studies in community organization the item of social planning, social administration, social action etc., added to the program, although most schools tried to convince the more clinically based students of the interpersonal and structural character of many individual problems just as of the relevance of the organizational framework for the delivery of service.

The majority of the students made still their choice for the clinical therapeutical direction (in 1968-'69: 90,5%) notwithstanding the spectacular growth of the number of community organization students (40 in 1955, 937 in '68/'69).

Sometimes the disproportionate choice was being explained as an escape from the inextricable social problems. Especially students from the minorities chose community organization as a way to improve qualitatively their work on behalf of their communities or to return to it. Some schools carried out a conscious admission policy in regard to the minority students and struggled with the discrepancy between their traditional standards of admission and the bad way of education some minority students had gone through, compelled as they were by necessity. The same problems were manifest in hiring staff-members; generally the schools were willing to appoint more faculty and field instructors from minority groups, sometimes they were compelled to this under pressure of students, so the problem was urgent to find qualified persons. Opposite the question whether on behalf of integration and demands of minority students less qualified personnel had to be appointed, the standpoint was defended that the qualification had to be different because the so-called academic standards were essentially traditional middle-class values.

Obvious was the growing divergence in educational programs, the Council on Social Work Education had just given way to (15). On the one hand it was the result of the more experimental set-up of programs leading to a more divergent approach; on the other hand it was the result of the general development to make educational institutes more responsive to local or regional social problems. The same way the universities as a whole were urged into their role regarding problem solving, many schools of social work got connected with local projects and cooperation with service agencies, or with demonstration projects. So a new approach in education, field instruction and research appeared to be desirable.

In the section community organization a growing tension became manifest between the main forms of work, the work on the grassroot level and the work in more institutional or interinstitutional level.

Although the preliminary report by Arnold Gurin (16) clarifies the unjustified opposing of the elements of organizing and of planning, exactly because the professional role has to be present on both levels and according to Gurin can be summarized as the capacity to situation-analysis, the practice of education showed a polarization of students, more in attitude and mentality than in theoretical approach. The students rooted in the grassroot organizations, were directed more directly and radically towards social change by organizing power and number by confrontation and direct action, than the students who look up as perspective to work in bigger institutes and bureaucracies. The black and other minority students could find more easily field placements and employment on the grassroot level than the (most radically minded) white students. Supply and demand were out of balance on this point.

A new development in social work education I heard about only sidewise, was the creation of undergraduate courses in social welfare. More and more colleges set up courses in social welfare, so students could get a B.A.-degree in social welfare. At the side of non- and paraprofessionals these workers could get a job in the more executive work, in the administration of welfare, where a great lack of workers existed, caused partly by the rapid increase of welfare-recipients. As a result of this development some voices were heard to shorten the following two-year graduate course to one year for these kinds of B.A.-graduates, in order that a rather integrated course of 5 years could be created. Primarily however most attention was spent on the improvement or re-orientation of the existing two years course. Two of these efforts I tried to study on the spot.

b. Two models of re-orientation

My visit to San Diego was mainly intended to get acquainted with the new outline of the new founded school of social work. Unfortunately I could not discuss this new outline with the real authors, but I heard a lot about the problems, some field instructors struggled with to translate the new outline into practical field instruction. A paper by Jack Stumpf however gives the main principles of the new approach (17).

The newly founded school of social work did not want to continue the traditional pattern of social work education in three methods, but wanted to stress the unity of the social work by way of an integrated approach. Stumpf, the main author of this new approach, formulates this one from two viewpoints:

1. "social work as a profession and each social worker has responsibility to manage and reduce social problems". Starting-point of professional action therefore is not the client-system of individual, group or community but reducing of social problems i.e. those social processes which block the realization of a social value and consequently result in human beings who are damaged or less developed or with less dignity than is their right to be.

2. The practice of social work is characterized more by the conscious interdependent array of acts by a social worker in his professional assignment than by what he does when in a relationship to a client-system. All action of the social worker, reducing social problems can be part of his profession. Stumpf calls it a more wholistic approach because of the need to see a social problem wholly before we can either manage it or devise ways of dealing with it. The separate methods approach has tended to have us partialize or fractionate a problem before we saw it whole.

For the social work education the following program had been designed: firstly seven concepts are selected from social sciences to describe where the social worker and the client-system are: culture (including culture values and culture change), social systems (including role), egopsychology, exchange, intervention (a professional notion), power (including authority), and "gestalt". Rather the student in his first year has to get experience in working with individuals, small groups and (community) organization. In the second year he can choose for one of the two concentrations, the more clinical-therapeutical work with individuals, families and small groups or the work with organizations and communities aiming at community development, social planning, social administration and social action.

This approach follows the already indicated splitting up of the field of practice in two main parts of professional action, but builds at the same time a substructure under this constellation by way of an integral agogical approach in working with client-systems. Two difficulties arose in practice however, firstly it was not easy to find field placements during the first year in agencies giving the opportunity to work with individuals, groups and organizations. San Diego State College had a field instruction center, connected with a neighbourhood-house, still offering this opportunity. Elsewhere however, I had seen neighbourhood centers terminating their casework service, even their work with groups. Besides only a limited number of students could be placed here. Secondly the field instructors had great difficulties to shape their teaching in methods and their field instruction because instead of the ability to instruct skill-fully in one method they had to instruct in all three together whereas a general theory of social intervention was only as yet available on a too high level of abstraction. About the workability of this approach I got so more a negative than a positive impression but unluckily my stay was too short and by coincidence my contacts too restricted to test this impression and to get more information.

In Clevelands School of applied Social Services of Case Western Reserve University a re-orientation was undertaken in another direction. According the report of Dean John B. Turner (18) the need to develop a new curriculum did not arise primarily from the simple need to educational innovation but from the ever growing discontent about the over-commitment of social work to the concept of welfare. Perhaps justifiable in earlier days, welfare in the present post-industrial society and in view of the available state of knowledge is not any more the right institutional approach of human needs and problems.

Professional social work claims uniqueness in its dedication to improving social well-being and social performance across universal areas of human need. Social work aims at providing life and opportunities whether in health, employment, housing, education, participation in communal decisions, public safety or self-development. As such it presumes: 1. knowledge about people as consumers and goals, risks and opportunities in satisfaction of human needs in these various areas as well as 2. an expertise in helping people to change, or to improve and/or to maintain their social performance in the pursuit of life chances and life-status.

Social work has to deal now more deeply with these areas where human beings get or miss their real chances of life and besides treatment has to deal more with prevention, social rehabilitation and social development. So re-orientation at SASS focussed primarily on defining "problem-areas" where social intervention is needed. Where basic needs are in danger to be in peril some form of intervention is justified. Each school of social work can make his own selection depending on local situation, tradition and preference. At SASS after lots of discussions preference was made in regard to the areas of health, urban poverty and human development in individual and family.

In these problem-areas the social work profession is but one factor besides many others dealing with them. Dependent on the analysis of the problem situation choice can be made to work with individuals, groups or community; the special contribution of social work to the intervention exists mainly in adjusting facilities and programs to the needs of individual and groups or in the bringing into existence of these services.

The curriculum based on this new approach was still on the edge of starting in september 1970, so a clear consciousness existed that initially only new names would be used for old contents. For me the attractive point in the new approach was mainly the requirement of a substantial knowledge in matters concerning social problems as starting point for professional action.

The existing profession was not any more the starting point to see later on how these professions could function newly in a changing society. The danger, already formulated by Morris and Rein (19), that problems can be maintained because there are ways of treatment which want to be perpetuated, is being prevented here by focussing fully on the problems in the whole complexity. The criticism against social work that it had been collaborating in constituting and maintaining a wrong system even at a time that the whole welfare system nearly collapsed, has been taken seriously in this attempt of SASS. Unluckily it was too early to predict anything on the further elaboration of the curriculum; especially the question will be important how strongly political and socio-critical elements will play a part in this modified approach. This role was not still visible.

c. Democratization and student participation

The question of student participation stood as much in the center of policy-making in the schools of social work. In some discussions no clear distinction could be made whether the subject was Amsterdam or Berkeley or Chicago. Still some essential differences can be noticed: The movement for student participation in the States is some years older but was although sometimes arising out of a very local situation (like in Santa Barbara, Cal.) yet strongly influenced by the great national issues (Vietnam, peace, the race question). As far as I could observe the student demands aimed at a representation of 50% in all policy-making bodies, what in many cases was realized with the exception of the committies on personnel. This struggle was still going on in most places, students told me to consider as a real progress to be represented as such in committies on hiring and firing. The general model in the framework of which the demands were brought forward was representative democracy. The educational system was under pressure more in regard to content and operation than to way of instruction itself.

I did not meet in discussions with students and faculty demands for total "project instruction" or the recognition of a plenary assembly of students and faculty with a one-man one-vote system as the highest authority. There was a general feeling that the demands and experiments at some social academies in the Netherlands were more radical than were held for possible in the States. So the experiments of prof. Knowles and his students remained the most intensive experiments in democratization in regard to the educational process as such.

A specific aspect of the democratization process in the schools of social work could be seen inside the staff itself. The traditional distinction between "faculty" (professors and associate professors) and field instructors was vanishing or abolished in practice although no juridical forms had been created as yet for this new development (professors are part of the academic senate and have under certain conditions the responsibility for Ph.D. programs).

d. Work on behalf of paraprofessionals and continuing education

The extension work of the schools of social work I visited varied from some summer-programs to extensive refreshing courses and in-service-training. A complete part-time educational program did not exist, partly because the length of the regular study-program (2 years) and the long holidays enable more students to participate fully than in the Netherlands, partly because the pressure from the field and the workers was not still strong enough. This pressure was being exercized however, predominantly by the so-called paraprofessionals who saw blocked till then their way to a full admission to the profession by the strict requirement of the M.S.W.-degree by the National Association of Social Workers, as long as there were no more ways open to get the M.A.-degree. But not only schools of social work gave special courses for paraprofessionals with B.A.-degree, some considered to accept some years of qualified work in practice as elements for credits, so education to the full M.S.W.-degree included qualified experience as educational element.

An important task for the extension work became more and more to educate the numerous "heavy" professionals for new tasks they were not trained for originally, but that came increasingly on the way of the heavily paid professional (like administration of agencies and programs, policy planning, field-instruction and supervision of paraprofessionals, education and in-service-training). In view of the growing number of "cases" in welfare, delinquency, housing problems etc. the social worker had to look for a more structural approach, although tradition was still oriented on direct service delivery, mostly to individuals. The extension services of the schools were not implemented to play these roles in reconstructing the practice of social work. Their funds were even more in danger to be cut back than those of the regular programs.

VIII ADDITIONAL EXPERIENCES IN CANADA

a. Introduction

Describing my experiences in Canada in addition to or in distinction with my experiences in the States, serves the conciseness of this report. It does not do justice to the broadness and newness of my experiences there and does not express sufficiently my thankfullness that this dimension could be added to my study-tour. The singularity of these experiences as much as the possibility to compare those with the other ones has appeared valuable. Under the view point of addition and comparativeness the following elements appeared to have relevance: a different relation between government and grassroot-level, the essential signifance of officially sponsored opportunities for experiments, the broader self-consciousness of adult-education, the development of the "Animation Sociale" and the problem of bilingualism.

b. A different relation between government and grassroot-level and the essential signifance of officially sponsored experiments in society.

The Canadian society seems to be more surveyable to the outsider in spite of the huge dimensions because of the smaller number of population, and apparently clearer relation between and within the governmental bodies (federal, provincial, metropolitain and municipal) and a stronger sense among citizens than the authorities, as authorities of their own, can be used in attaining their own and common goals. In some respects the government took definitely an other standpoint as far as I could observe.

In the first place the Canadian government supports more strongly the aspirations towards an own cultural identity of the various population groups (thus not only the english-speaking and french-speaking parts, but also of the ukrainian, greek, italian, dutch or black groups). The principle of cultural pluralism is essentially accepted although an american oriented anglo-saxon style of life is dominating. Besides this and related to it more official opportunity is given to the development of a youth-culture of its own. The present facts of youth culture like mobility, drug-use, deviant lifestyle were not denied; those who tried to work with elements in this youth-culture got more support from government.

This can be illustrated particularly by the existence of Rochdale College, Toronto. Created partly as a project for student housing, partly as a complete free experiment in education, especially for indian students, it developed towards an experiment in learning and living for youth who got a real freedom to determine their own lifestyle and their communal organization. Except for some basic rules (no violence, no hard drugs and cooperation in common decisions, an age cf 18 years old and capacity and willingness to pay rent) each resident of this big apartment building can live like he or she likes to do. Initially a real chaos emerged out of this situation and serious financial difficulties. Moreover soon any experiment in formal or informal education disappeared. Lots of residents were moving out again because they could not stand this unstructured environment. But gradually a learning and living situation had arisen that necessitated anyone to know himself thoroughly, to choose his own way of life and his relation to others in order to escape confusion and chaos.

But this experiment was not only important for some hundreds of residents; to thousands or ten thousands it gave the feeling that somewhere in canadian society an experiment in living was possible where alternatives for the established ways of behaviour could be developed and tested. Even many people who did not choose any of the alternatives practized, were happy with the existence of this opportunity. All efforts were therefore made to keep this peculiar college going and most people were happy that the authorities had supported this institute till then in spite of the difficulties. The only dark side existed in the nearly complete absence of indians in this community.

How many elements the "hippie culture" has derived from indian culture and so were present in this community, this experiment did not have any attraction for them. The Institute for Indian Studies, situated in this college, became more and more disconnected with which was going on in the college itself.

Elsewhere the same feeling was manifest that things could be moved eventually and that with more or less pressure on the authorities real changes could be brought about. So, although a lot of criticism could be heard on all kinds of policy items, on bureaucracy as such etc., even people working in or with the "counter-culture" were not really negative in their attitude towards government. As an example of the openess of government they pointed out not only to the existence of Rochdale College, but also to that of the by law constituted Company of Young Canadians. Intended to be a volunteer program for all kind of local community action projects, these volunteers were expected to make their own policy by election of the board and the various projects. But soon the enterprise denaturated into an introvert group of radical activists who wanted to impose their ideas about social change on the local groups. This cause lots of difficulties and after much intern struggle government appointed a board to settle the troubles, since then volunteers and projects were selected by the local communities themselves. But the C.Y.C. was still in existence and was able not only to serve numerous local action projects but also to indicate the authorities and interested people where and what kind of ideas, problems and sentiments existed among young people and local action groups. In this case too the initiative was continued after some modification because the essential value of experiments was recognized. Such an experience gives the feeling to people "that something is really possible in Canada".

Certainly this experience is based on strictly personal impressions, experiences however brought into my program by my program-officers themselves without asking for them.

In San Francisco I had asked explicitly for contact with policy aspects in respect to the Counter Culture, but it did not belong to the possibilities.

c. "Animation"

In spite of above mentioned experiences in Canada too the question of citizen participation is focussed upon as central question in social policy, as was explained to me by the Assistant Secretary of the Cabinet, in charge of the coordination of social policy. In the french-speaking Montreal the movement of "animation sociale" aimed at the increase of participation in decision-making.

This french concept of "animation" cannot be translated simply by the concepts of community organization or community development. Primarily the method of the social animation was being experienced as a discovery of its own in working with grassroot groups and in a feeling about shortcomings in service delivery and to find new ways of dealing with the local situation. Besides this the word came from France so the concept was elaborated more in the context of the local experience and this french origin than in the framework of comparable english-american experiences.

Michel Blondin (21), for some time director "du Service d'animation sociale of the Conseil des Oeuvres de Montréal" (on the moment "Conseil de développement sociale") circumscribes the goal of social animation as following: susciter chez la classe des travailleurs une participation aux prises de décisions qui les concernent et favoriser chez eux L'acquisition d'une pouvoir réel au sein de la société.

Three aspects can be distinguished in this so defined goal: 1. contestation of all policy decisions regarding a population-group in which they are not directly involved; 2. the achievement of a more democratic procedure of decision-making and 3. a more representative structure of the target-group. The educational element gets all the accent in the animation; essentially it is a process of self-education in developing and strengthening the attitude that claims and sees opportunities for self-determination.

Besides the educational element the rational and political elements are important. Although the feelings in the group of action are well recognized and the group must be able to cooperate well and to work on controversial issues, the real policy decisions have to be based finally on a maximum of rationality. Blondin has the confidence that in this rationality not only the specific group interests but also the general interests will be honoured sufficiently. Moreover in reflection and practice the political element is present, the activity of the animation is less directed towards organizing all kinds of facilities under own management as more towards influencing political decisions as e.g. of the board of education, city-council, city-administration etc.

Practice proved that "citizen-groups" a kind of volunteer action groups, actually started to deal with political issues and played an active role in local elections.

In some case even a particular political party of local interest had been created. From this connection between animation and politics expectation became evident that the political authorities can be sufficiently responsive to the movements on the grassroot level when these manifest themselves strongly enough. As an example I was told about the building of a new school in one of the poorest wards of Montreal.

d. Adult Education and Community Development

As concentration and crystallization points for the conception of adult education in Canada mainly three institutes can be considered: l'Institut Canadien d'Education des adultes; The Canadian Association for Adult Education and the Adult Education Department of the Ontario Institute for Studies of Education. The last one under leadership of prof.dr. J. Roby Kidd is primarily directed towards research and education, the other ones towards bringing together institutes and workers and rendering service to these, and documentation and information, research stimulating and promotion.

Evidently in research and scope of institutes the concept of adult education is conceived as somewhat broader than in the States. In the U.S. the concept of adult and continuing education are thought of as primarily indicating the extension work as carried out by universities. In Canada a greater pluriformity is covered by these words. Besides by the work of prof. Kidd and his colleagues the work is seen in the broader international context, manifest e.g. in the publication of the international journal for adult education "Convergence", under chief-editorship of prof. Kidd.

In all three institutes much attention was paid to the aspect community development / animation sociale. Especially the I.C.E.A. tried to clarify the concept of animation by publication and research. Particularly the question how the own subculture of the target group is functioning in the process of animation was object of reflection. Worker and action are starting most times from the middle-class culture and try to solve problems in the frame of reference of this group.

How can the subculture be mobilized to such an extent that it can become a ferment in problem solving? A report of this study was to be published soon.

In the C.A.A.E. community development got attention as it got shape in the community colleges. Here in Canada too an essential development takes place that the C.A.A.E. tries to stimulate. The chairman of the committee on community colleges is Robert Curtiss, dean of the school of applied arts, a part of Algonquin College, Ottawa. Here in practice I got a good idea about this development. Alonquin had shortly before come into existence in combining a number of schools but particularly in the school of applied arts the extension work was a vital part, not only all kinds of courses were programmed for adults, in cooperation with professional groups etc. and as a result of which a great deal of the educational programs were available in evening classes and other for adults suitable forms, but on request special courses were given as e.g. for churches who were in need of discussion leaders for their church-work. However the newest approach was the effort to meet the collective needs of a community and to start projects in communities themselves.

The invitation for help in self-surveys gave the first introduction and a good starting-point, two staffmembers of Algonquin college were involved in self-survey projects. In this process committees were initiated to study separate problem areas and to effectuate actual improvements of service delivery. The coaching by the staffmembers existed in the concretization of the requests for help, in helping the groups and individuals to recognize their societal problems, to formulate them and to transfer them into proposals for action, in helping to find the required resources. While working the social consciousness of the participants increased their confidence in their own insights and opinions and their faith in possibilities for change by community action and their own role in it. These experiments in community development were essentially experiments in learning in actions by working the participants got to know their knowledge, insights and skills in regard to social change.

In the broader concept of adult education it is possible to spend some words on the action training center at Toronto (Canadian Urban Training Project for Christian Service) the more because the adult education department of OISE had made an evaluation report on the work of C.U.T. (20). In his opinion about learning and training in action this center differed essentially from the above mentioned experiments and from which I formulated as general impression that they had not enough confidence in a reformistic approach, by improving information, by critical reflection on existing service delivery, by improvement by way of community action etc. But this viewpoint did not bring this center to a revolutionary approach implying the destruction of old structures before new ones could emerge. This center dedicated its work to the establishing of alternative structures and radical experiments in meeting human needs in urban society. Practically this attitude implied working with individuals and groups who were already on the move and were prepared for radical changes.

According to the evaluation report as results of the training sessions could be formulated: confidence to engage with individuals, agencies, business and political organizations; open-mindedness, willing to accept the ideas of others; belief that there is potential for growth in most people; commitment towards the church's engagement with the gut issues in the urban metropolis or the community; understanding the own values, strengths and weaknesses; clear theological and sociological conclusions concerning the church's mission to urban society; clear understanding of the social dynamics of the urban society; understanding of who one is and where one is vis-à-vis other professionals in the community; ability to involve people in social change; ability to engage effectivity in the gut issues of the community; ability to relate with people who come from a variety of backgrounds, ability to organize and direct administrative activities.

The only area where no significant change could be measured was in the ability to evoke new forms and patterns for service within the church structure. This rather surprising discovery raised the question for C.U.T. whether to continue working with church structures. In deviance of the clientele of U.T.C. Chicago C.U.T. did succeed to involve all kind of non-clergymen in their action training but also all kind of people not directly of not at all connected with churches. So it developed more and more to a study-center for radical change in the urban society as such and to facilitate the making of alternative structures.

The center of the studies was made up by system-analysis, especially of discussion processes in bureaucratic systems like welfare, public education or politics. Where the factual decisions are made, which factors are decisive, how can these factors be influenced. Instead of on "church-renewal" C.U.T. was oriented more and more on the training of the "professional citizen". Starting-point for the training is the group of trainees who continuously exchange their intern and extern experiences.

When necessary attention is paid to the group process not so much to stimulate the encounter between the various groupmembers as to open up the full communication between them and the group and external key-persons.

The attention for the dynamics of power, for the building of alternative organizations, for working from the idea of community control etc. shows a good deal of influence of Saul Alinsky. But still in C.U.T. the accent is on the individual person, his attitude change and ability to be change-agent in his community, on condition that he buildsup sufficient self-identity and gets distance from his traditional roles to work in full uncertainty in metropolitan chaos on behalf of another lifestyle. Shortly summarized: how to help people to live with the systems and to survive in chaos.

e. Bilingualism

Originally I liked to study the role of adult educational institutes in the improvement of understanding of the english-speaking and french-speaking groups. In this specific area no work was within reach; but nevertheless I was confronted with the complexity of the problem. Complex because the french-speaking group started economically weaker, culturally lagging behind and socially-politically in second position. Culturally a silent revolution had taken place in the Province of Québec, in educational and cultural consciousness so the image of the Québecsis had changed radically. But this was only an internal revolution. The economic development was still a problem and could become the more so when under pressure of the francophonic actions industrial and other business companies had to move to french as main language and as a result the american ones could diminish their activities there.

However in the central focus stood the social-political engagement to effectuate the law on bilingualism of 1969 and to bring the french language to full function in governmental and semi-governmental institutes. This implied a vast task of teaching adults, french-speaking and english-speaking.

Experience had indicated that concentrated courses of three weeks in a residential setting and repeated several years, were the most efficient ones, especially when people were pressed to use the other language during the year.

But perhaps adult education has come too late, at least the decision to make federal Canada officially bilingual and to teach both languages. The separatism, although temporarily avoided in the last election in the Province of Québec has deep roots in the cultural and social past and in economic to-day and cannot be swept aside by large scale-teaching of french to english-speaking in Ottawa and the other bilingual areas of Canada. At least some spokesmen were very pessimistic about the future of the canadian federal unity. But aside this pessimism I got great respect for the energic efforts in Ottawa to deal with the principle of bilingualism. A special institute in matters of bilingualism constituted finally the Ombudsman who could investigate all complaints concerning any lack of performance of the law on bilingualism.

The principle of bilingualism is being impeded by the attitude of a lot of immigrants who even in the francophonic areas prefer to learn english instead of french. An eloquent example was a community organization project in Montreal, Mile End West. In this area some ten thousands of greek immigrants are living who were rather poor and powerless, the Y.M.C.A. in this area refocussed its work on this group by means of a specific project, initially intended to integrate this group in the surrounding french- and english-speaking community. The out of this effort emerging trilingualism could not be dealt with, because this part of the city was in majority french-speaking, but the first language the Greeks wanted to learn was english. So the project got primarily focussed on the internal organization of the greek community, using the greek language. But the only translations used were in english.

Not only the immigrants did use the english as their main vehicle of communication, the same was valid for the counter-culture, for hippies, drug-users etc. The french-speaking culture as a culture was rather resistant against this new sub-culture with as a result that those who shared this culture, although from french-speaking origin naturally took up the english as medium to communicate and express their experiences.

CONCLUSION.

This report could summarize only a part of the many valuable experiences and learning elements this United Nations Fellowship has offered to me. It will take a long time to elaborate and evaluate more extensively the numerous papers, books etc., I gathered during my visit. But the large range of experiences described here is a very usefull starting point to redefine and reconsider the concept of "cultural work" and the cultural-work-education in the Netherlands, although the rapid changes and many uncertainties at both sides of the ocean, in the field as much as in education make all statements only very provisional ones.

1. The cohesion of the field of cultural work. To find relevant elements for the field and education of cultural work in the Netherlands I had to study a great variety of fields in America that were related mutually only partially or not at all:adult education on behalf of personal development or personal growth or on behalf of community change and development; the field of community organization and social planning, the experiments in action training and systematic change, the work in and with counter- and youth culture, recreation, leadership etc. This great variety as such questions the validity of the concept of "cultural work" as an unifying concept in the Netherlands, or at least offers an opportunity to clarify some basic options in the underlying notion of this concept. Till recently it was essentially conceived of as an educational activity; I defined cultural work as the purposefull creation of facilities for persons, groups and communities to participate freely in culture as the expression of human existence and of means for mutual understanding and the sharing of responsibility. So the work was conceived of as education for and to participation, education to bring about change in respect to all conditions reducing the opportunity for full participation. Besides educational this concept starts from a possible satisfactory relationship between the parts and the whole and between the parts mutually.

The definition suggests that the whole as such need not to be questioned fundamentally, only partially in so far persons, groups or communities are excluded from full participation from the major culture, democracy, real policy decisions etc. So in the whole some ultimate values are expressed that are acceptable and important for the parts. Cultural work, thus conceived, and a professional education based on this concept, find relevant concepts and methods in the field of community education and development and the social animation described above. Learning as a process of attitudinal change is the essential condition for personal, organizational and community change.

When however the whole is questioned more fundamentally and/or all accent is given to the strengthening and self-identification of the part, cultural work can be conceived of as a helping process to groups already in action, groups working their way through to their "liberation" with as ultimate and the fundamental change of the whole society, although perhaps starting in a limited area of education, church-life or labour-relations. Then all accent is given to institutional change or the building of alternative structures as condition for societal and personal change; personal development and group-dynamics are only relevant in so far they reduce or increase the capacity for action. For this concept the orientation on the action training and some trends in community organization can be of great help.

2. For professional education these options are crucial, because of the different roles of the professional implied in these options. In the first concept the role is a more mediating one and asks for a thorough knowledge of learning-processes in individuals and small groups and for a great ability to facilitate communication between the parts and the whole and the parts and other parts. In the second concept the role of the professional has a first frame of reference the group in action, in solidarity which the worker is acting. But experiences in America can show us, that in this option the role of the professional can be questioned.

The experiences with the minority groups and for instance in the recent developments in the Company of Young Canadians can tell us that social activists coming from outside the community encounter increasing resistence. Although the Netherlands do not have such a number of minority groups nor as yet such a number of grassroot groups in action (although during my stay in America the old provo-movement revived in a different form as the so-called "goblins" groups and is displaying considerable activities now), there is no doubt that the same tendency will become manifest here too in the near future. So when there is a role at all for a professional worker his expedience will be too in a thorough knowledge of the field of action and a real skill in the gathering and interpretation of facts, of diagnosis, strategy-development and evaluation, of dynamics of groups at work, more than in techniques of action.

A very usefull approach for this second interpretation of cultural work and the cultural work education can be the SASS approach of defining problem areas, asking for an extensive expertise in some limited areas of social problems.

3. Action and reflection. The growing accent on action and the possible assistance to groups in action asks for an equal growing accent on reflection for these groups and so for the professional consultants working with them. This reflection can be more of a theoretical or of a social-ethical nature, but essential for the worker is to know and to be able to clarify and to communicate the presumptions on which actions are based. The efforts in this respect in the action training and the comparable problem analysis as integral part of the SASS approach deserve our full attention in their further elaboration.

4. Research. In view of these above mentioned points social research should be an integral task for a professional education. The american situation of the schools of social work deserves to be preferred to the dutch situation, on behalf of an integral approach to situation analysis and strategy-development.

Besides this however the concepts on research as expressed in the Washington Institute for Metropolitan Studies, concerning research as a process by which the community gains knowledge about its own situation and so the result of research is owned by the community itself, deserve more attention.

5. The experiments of prof. Knowles about self-directed learning by learning-teaching-teams of older, graduate students have to be studied more in detail as soon as his new book on andragogy will be published.

6. Although in the Netherlands traditionally the universities have refused any responsibility in the field of extension work and the social academies had to limit their extension work to their part-time programs (although these are full degree courses), any confrontation with the newest developments in the anglo-saxon world should invite to reconsideration of this tradition. Especially the initiation of urban centers as exploration posts to investigate the needs of communities and to make available the resources of education and research to these communities can give a usefull model of action on behalf of this.

7. Openess of the profession. The newer trends in community work in the United States and Canada are a strengthening of the view points that community work is essentially an open profession. This has been stated for the field of cultural work in the Netherlands too in spite of the trends towards professionalization I am favouring too. But anyone who wants to work in this field has to keep in mind that he will be acting in cooperation with a variety of professionals, para-professionals, non-professionals and volunteers. So in professional education this ability to work in such a frame of refenrence has to be created as an integral task of professional work.

8. The conflict-model. Although the conflict-model can be a very usefull framework to concertualize social problems and the struggle for social change the professional skill cannot be based solely on this model; in practice

the professional role will be mostly concerned with diagnosis, coordinating groups for decision-making processes and thus for consensus and the other elements mentioned above.

NOTES:

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3). The study of Th. Roszak. The making of a Counter Culture, reflections on the technocratic society and its youthful opposition, Anchor Books, Garden City, N.Y., 1969, gives an extensive sight on the various elements and backgrounds of this culture.

4). Rev. R.H. Bonthius derives this formulation from a paper of TRUST; Theological Education, winter 1970, Dayton (OHIO), p. 92.

5). R.H. Bonthius in Theological Education, winter 1970, Dayton (OHIO), p. 94.

6). C.O. Houle, The definition of Adult Education, paper, Chicago, w.y.

7). J. Mezerow. Toward a theory of practice in education with particular reference to the education of adults, paper, New York, 1969.

8). M.S. Knowles. Andragogy, not pedagogy! Address made in 1967, published in Adult Leadership, Washington 1968. p. 350 - 386.

9). A chapter on these experiments will be published in: The changing College classroom, eds. Runkel-Harrison and Runkel, San Francisco. His new book on Andragogy will deal extensively with these experiences.

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11). N. von Hoffman, Finding and making of leaders, paper.
idem , Reorganization of the casbah, paper.

12). Milton Kotler, Neighbourhood Government; the local foundations of political life, New York 1969.

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14). Cf.R.A. Cloward and F.F. Piven. Birth of a movement, The Nation, may 8, 1967.

15). See the report of dr. K. Reichert, New approaches in education for social welfare in the United States in the context of national development, New York, 1970, p. 30.

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17). J. Stumpf. The teaching of an integrated approach to social work practice at San Diego State College, San Diego 1969.

18). J.B. Turner. A progress report on curriculum development, Cleveland, 1970.

19). R. Morris and M. Rein. Dilemnas of social reform. Poverty and Community Action in the United States, London 1967.

20). H.E. Thomas. The Canadian Urban Training Program for christian services, an evaluation, Department for adult education, The Ontario Institute for studies in Education, Toronto, 1969.

21). M. Blondin. "Animation sociale", Conseil des oeuvres de Montréal, 1968.

LIST of AGENCIES visited in the UNITED STATES and CANADA:

U.S.A.

New York (N.Y.):

United Nations, Fellowship section, mrs. J.Rukovina-Shoukletovich and staff.
Secretariat, mrs. J. Silverio and miss J.Burns.

Washington (D.C.):

Washington International Center, staff and lecturers.
Department of Health, Education and Welfare,
  Social and Rehabilitation Service, Division of international affairs, miss dr. D.Lally, miss Cath.Jennings, miss E.Bullock;
  Office of child development, dr.C.V.Richards, mr. S.Anderson.
  Office of Education, special assistent to the commissioner for Youth Affairs, mr. L. Sallada;
  Office of education, immediate office of the commissioner, office of students and youth, mr. T.Moffett;
  Office of education, Community services and continuing education, mr. D.Deppe;
  Deputy Assistent Secretary for Youth Affairs, mr. S.B. Thomas;
President's Council on Youth Opportunities, mr. H.Shine and mr. J.H. Plate.
United Nations Information Center, Liaison Officer, mrs. A. Davis.
AFL - CIO, department of community services, mr. L. Perlis.
High Point Senior High School, mr.A.I.Chotmer and miss N.Comby.
Metropolitan Ecumenical Training Center, Rev.T.Edwards.
Federal City College Cooperative extension services and community education, dr.S.Lippeatt.
Department of Labour, Job Corps, mr. E.S. Purdon.
V.S.T.A., mr. F.Luzzato and mrs.E.Gerhardt.
Adult Education Association of U.S.A., mr.J.O.Pagano.
The New Thing, arts and architecture center, mr. P.Parkam.
Roving Leaders Program, mr. J. Hinkle.
Washington Center for Metropolitan Studies, mr.P.J. Palmer and dr. E. Jacobson.

NTL Institute for Applied Behavioral Sciences, center for international affairs, dr. R.K. Ready.
Center for Community Change, mr. R.Caprio.
Institute for Policy Studies, mr. M. Kotler.

Wilmington, (Del.):
YMCA, mr. R.B. Jacoby.
Episcopal Annual Convention Diocese of Delaware.
Opportunities for Industrialization Center, mr. G. Sanders.
Neighbourhood Job Corps YMCA, mr.E.Congo and mrs.M.Ridgeway.
Manpower Training Center, mr. J.Yesville.
YWCA, Branywine center, miss B.Washam.
University of Delaware (Newark), extension division, mr.J.A.Murry and staff.
Wilmington Senior Center Inc., mr. Moraz.
E.I.de Pont de Nemours & Comp., general services dep., mr. W.H. Kitchelt.

New York City (N.Y.):
Annual Conference 1970 United Neighbourhood Houses.
National Federation of Settlements and Neighbourhood houses, mr. N. Goldberg.
Metropolitan Urban Service Training, Rev. R.Nugent, mr. G.Younger, mr. A. Gonzales and miss B. Pugh.
National Council of Churches, social welfare department, dr. J. Mcdowell.
Drugtreatment for adolescents, dr. Buitendorp.
New Careerists, mrs.B.Smirni and Mr. Hassan Damu Shabaka.
Henri Street Settlement, mrs. Philips.
Milbank Memorial Fund, dr.P.G.Stensland and mr.R.B.Szczypkowski.
National Association of Social Workers, New York Chapter, mr. M. Blanchard.
Columbia University School of Social Work, dr.R. Cloward and dr.S. Finstone.
Columbia University Teachers College, dr. J. Mezerow.
Minisink Town House, mr. R. Wilson.
Welfare Rights Organization New York, mrs. B. Sanders a.o.
Council on Social Work Education, dr. K.Reichert.

New York University, school of continuing education,
dean R. Smith, mrs.J.Rothchild and mrs. J. Solinge.
Union Settlement, mr. W.Kirk and staff.

San Francisco (Cal.):
Berkeley Center for Human Interaction, mr. T.Hoy.
U.C.B.C. School of Social Welfare, dean M.Chernin, dr.R.Kramer,
dr.H. Specht, dr. Gilbert, dr. S.Briar, dr. M.Polisuc,
mr. F.Kushin and students.
U.C.B.C. School of education, dean T.Reller, dr. R.Winkert,
dr. T.W.Livingston and students.
Sex and drugforum, dr. J.Fort.
Esalen Institute, workshop for change-agents, dr.S.H. Shapiro.
Golden Gate Neighbourhood Centers Association, mr. L.Sheaffer
and mr. P.Palmer.
Western Community Action Training Inc., mr. E.J.Blakely and
mr. E.M. Henderson.
Glide Urban Center, rev. T.McIlvenna, miss Ph.Lyon, rev.L.E.
Duran, rev. E.Peet and rev. L. Sutton.
Haight Ashbury Free Clinic and drug treatment center, rev.
J.Frykman, mr.B.Bathurst, mr.J.C.Hatch a.o.
Planned Parenthood Federation, miss S.Goldsmith and miss
J. Finley.
San Francisco Switchboard, mr. A.Rinkers.
Reality House West, mr. Ch.Brewster.
Star King School for the ministry, dr. R.C. Kimball.
Huckleberry's House for Runaways, staff.

San Diego (Cal.):
San Diego State College, School of Social Work, mr. F.Mannis
and mr. D.Smith.
Neighbourhood House Association, mr. D.Smith.
San Diego Crisis Center, staff.
U.C.S.D. urban center, mr. T.C. Meshak.
Welfare Rights Organization, mr. R.Caulk.

Los Angeles (Cal.):

U.C.L.A. social welfare extension, miss V.Mills - extension department, dr. L. Freedman;
department of adult education, dr. P. Sheats;
school of social welfare, dr. W.Haggstrom;
department of urban affairs, mr. W.M. Evenson;
L.A. County, department of community services, mr. B.Powell.
Center for metropolitan mission in service training, mrs. G. Thompson.
West Hollywood Presbyterian Church, rev.R.Greek.
Neighbourhood Adult Participation Project, mrs. Simson, mr. G. Gonzales and staff.
Westminister Neighbourhood Association, Watts, mr. E. Pace.
Free Clinic of L.A.
County of L.A. Health department, mr. K. Hodel.
The new adult community, rev. J. and mrs.Sc. Conn.

Chicago (Ill.):

Hull House, mr. B. Young.
Training Center of the Nat.Fed.of Settlements and Neighbourhood houses, dr. A.Hillman.
Chicago Commons Association, mrs. W.Landau and mr.F. Seeder.
McCormick Theological Seminary, church and community department, mr. L. Franzen.
Industrial Areas Foundation, training center, mr. E.Chambers.
OASIS, midwest center for human potential, mrs.L.Brubaker.
Illinois Migrant Council, mr. C. Santiago.
Urban Training Center for christian mission, rev.J.Morton, rev. C. Siegenthaler, rev.R.Luecke, rev.C.Felton, sister Marjory and brother Jean-Paul.
University of Chicago, adult education department, dr. W.Griffith. Center for continuing education, mr. Nowlen.
school of social service administration, dr. I. Spergel, dr.W.Rest, dr.D.Vollwaller and dean Richmond.
Purdue University, Calumet campus, Urban development institute, dr.T.Sherard.
HOME, mr.J.G.Ridinger and mr.F.P. Williams.
Neighbourhood Commons Association, mr. R.Brown and mr.G.W. van Leer.
Grace Lutheran Church, staff.
Non Violent Action Training Center, mr. C.Zietlow.
Meadville Theological School, Center for urban ministry, dr.N.H. Shadle and dr. J.R. Engel

Naperville Coffeehouse "The Edge" and "Discovery Theater".

Cleveland (Ohio):
Case Western Reserve University, School of Applied Social Sciences, mrs.G.Schwack, dr.G.Munroe, dr.A.Blum, dr.M.Rosenberg, dr. R.Warner and students.
Cuyahoga Community College, community services, dean G.Traicoff.
Leadership Training Program, mr. J.Bogan.
Community Action Training Services, rev.R.Bonthius.

Boston (Mass.):
Boston University, School of Education, dr. M.S. Knowles.

CANADA:

Ottawa (Ont.):
Canadian International Development Agency, mr. D.A.Taylor and mrs. J. Smith.
Department of Health and Welfare, mr. J.Verbruggen, mr. A.Shrugg and dr.R.B. Splane.
Commissioner of official languages, mr. K.Spicer.
Secretary of State Department, bilingual training programs, mr. H. Singleton;
Social action branch, mr. R.Préfontaine.
Company of Young Canadians, mr.D.Seddon and volunteers.
Department of Health and Welfare, recreation consultant mr.C. Westland.
Algonquin College, extension services, dean B.Curtiss, mr.W.J. Schill, dr. C. Verner a.o.
Assistant secretary to the Cabinet, mr. N. Préfontaine.
Executive assistant minister without portfolio, dr.A.M. Thomas.

Montréal (Quebec):
Conseil de Développement Sociale du Montréal métropolitain, mr. Y.Belley, mlle.F.Marchand and mr. Pager.
Youth Clinic, mr. G.Beaudry.
Mile End West, mr. K.Johnston.
Institut Canadien d'Education des Adultes, mlle.M.Joubert and mr.P.Bélanger.

YMCA, detached workers program, mrs.S.Johnson.

Drop-in center and hot-line Tell it as it is, mr.G.Simard.

McGill University, School of Social Work, dr.Goldbloom, dr.Lightman a.o.

Young Men's Hebrew Association, mr.S.Sorin.

YMCA, adult education service, miss A.Moore.

Toronto (Ont.):

Canadian Association for Adult Education, mr.D.McNeill, miss I.Wilson, mr.J.Fournier, miss A.Setchell and staff.

University of Toronto, School of Social Work, dr.J.Farina a.o.

Indian-Eskimo Association, mr.G.Allan Clark.

Social Planning Council of Metropolitan Toronto, dr.J.Frey and dr.W.Head.

Regent Park Community Improvement Association, mrs. S.Holmes, mr.McCormick, mrs.Barrett, miss Strand a.o.

Canadian Urban Training Project for christian service, dr.E.File and rev.G.Firth.

Ontario Institute for Studies in Education, department of adult education, dr.J.R.Kidd, dr.J.Draper, dr. N.High and students.

Rochdale College, staff.

Institute for Indian Studies, mr. I.McKenzie.

Free Clinic, staff.

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